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magic and mystery, someone hid a  
manuscript filled with terrible arcane secrets  
inside a wall of the Spanish Royal  
Commissioner's Palace.

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what transpired between King Solomon  
and 72 evil jinn who filled the ancient world  
with **TERROR!**

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NINEVEH SHADRACH

BOOK OF **DEADLY** NAMES



# THE BOOK OF DEADLY NAMES

AS REVEALED TO  
KING SOLOMON  
BY THE  
JINN KING FIQITUSH

BOOK OF DEADLY  
NAMES  
AS  
REVEALED TO KING  
SOLOMON  
BY  
JINN KING FIQITUSH

Translated By  
Nineveh Shadrach



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Vancouver

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## FOREWORD

Come and join us o reader, as we explore terrors older than mankind. Ancient people of the Near East believed that, long before there was Adam and Eve, a race made from smokeless fire existed. Fourteen hundred years ago, the Quran made mention of this race when it referred to the existence of two sunrises and two sunsets occurring at once. The existence of two earths was repeatedly mentioned in the Quran, one earth inhabited by the descendants of man and the other by the descendants of Jan.

1. He created man from clay, like potter's clay
2. And the jinn he created from the smokeless flame of fire
3. Then which of the blessings of your Lord will you both deny?
4. [He is] Lord of the two Easts and Lord of the two Wests
5. Then which of the blessings of your Lord will you both deny?

*Surat al-Rahman*

Many of those ancient ones followed the religion of the serpent Iblis. As an immortal jinni, Iblis swore a vow before God to wage war against humankind. Not a war where missiles and weapons fall upon our cities, but a war of deception and trickery. The battleground was the minds and souls of humanity. It was no major feat to exploit humanity's worst nature so that we might slowly destroy ourselves. As we wage wars and build towering cities over a dying planet, Iblis stands behind the veil, empowered by his unholy crusade that spans the ages, confident that he will succeed.

1. He has turned loose the two seas, meeting together
2. Between them is a barrier neither can transgress
3. Then which of the blessings of your Lord will you both deny?

*Surat al-Rahman*

Evil jinn have poured into our world from the darkness of a parallel earth whose oceans and ours touch through a dimensional partition. Demons, the ancients called those creatures of pure shadow and darkness that cast terror into the hearts of the mightiest warriors. Their leader was nicknamed Shitan (Satan), or the adversary, and his followers, Shiiteen (Satanists). The partition protects us from being overrun and destroyed, but some have learned how to cross over. Others continue to gnaw at the fabric, hoping to tear it enough that forces that would devour us can come through in mass.

This and many other similar oral stories descended to us in our secular scientific age, as fables and myths of a time of war between man and fabulous beasts and giants. Take, for example, the fabled jinn king al-Ghoul whose daughters, when crossing over, found the taste of human flesh and our blood pleasing. Those drinkers of blood and devourers of human flesh were recorded in the ancient world as the ghastly Ghouls. Whether we believe matters not, for the impact of those ancient legends still touches a nerve deep in our collective memories. We now use the same accounts to entertain and frighten ourselves through the media, oblivious to any real danger. As what could very well be their ships phase into our space and create global phenomena, we still look up to the skies wondering if we are truly alone.

The evil jinn's war upon the earth was interrupted once, at least. The unsuspecting hero was no other than the wise King Solomon, son of David. Empowered by God and an instrument known as the Ring of Solomon he was able to constrain and bind the seventy-two worst of those terrors in the bowels of the sea and other far reaches of the earth. Many others of the jinn were forced into slavery to help him establish his kingdom upon the earth. Briefly, the tables were turned on the ancient ones. A complete accounting of all that happened is unknown, for all the legends and stories conflict. One thing is certain - an actual record of those beings and records of how to do what King Solomon did became one of the most sought after secrets of the occult world.

The oldest grimoires that talk about those ancient ones mention no benefit to any sorcerer that commands them and, for the most

part, give no tool or method of evocation. Examples of such magical tomes are the Testament of King Solomon and the Sepher Maphteah Shelomoh (Book of the Key of Solomon), translated by Hermann Gollancz. The manuscript translated in this book is an example of the oldest known Arabic version of the same tale.

Serious practitioners of magic know that our craft, both ancient and modern, is not about dark and horrible rites that summon ghastly beasts, make pacts with demons, or enslave spirits. Yet, one of the most sought after aspects of our art seems to be just that. The thrill, the excitement, the rush of standing in a magical circle drawn from one of those ancient grimoires and commanding one of the ancient ones to do one's bidding can fill a magician with a sense of personal power. Magicians today, who want to recapture this thrill by evoking those demons for material aid, have books such as the Lesser Key of Solomon to guide them.

Of course, reality is never as exciting or fulfilling as the myths and stories surrounding the dreams of power. For the most part, few magicians who have worked with such tomes have had physical manifestations of those demons. What I mean by physical manifestation is concrete, tangible, creatures that can actually cause physical harm or physically manifest things that can't be explained by coincidence or self-hypnosis. Many of the self-styled adepts of evocation would be the first to tell you that there are no horned, tailed, hooved critters from the depths of hell and any one who'll tell you otherwise is most likely delusional or selling you snake oil. The majority consensus is that it's all parts of the subconscious. We are projecting mental shadows into mirrors in a complex act of fantasy psycho-drama and conversing with them. Some would admit to certain physical manifestations, but they are talking about things like smoke that forms shapes, strong energies or feelings, black clouds, and so on. I recall a conversation with one magician who told me he will believe in the objective existence of those beings when one of them actually stretches a hand out of the mirror and touches him.

There are some explanations for this disconnect between the myths and reality. The most logical reason is that on some level people have been following a false premise. According to the re-

ligious narrative, the power of King Solomon was given to him by God and he asked that this power not be passed to any after him. This doesn't deny the validity of magical evocation techniques, but it is questionable that the same evil beings supposedly bound by King Solomon would have been best suited to aid the summoner or would have responded to any man who seeks to bind and control titans for his person errands. Fortunately, it is also highly unlikely that the names mentioned in more popular renditions, such as the Lesser Key, were the exact same demons that King Solomon had to contend with.

The second reason is technical and rests on knowing the proper methodology for evocation. So little of the ancient techniques have survived in English writings that most modern magicians have had to construct their own theses on how it is done. When failing to achieve the same goals and recreate the success of the ancients, modern magicians simply redefined the goal and the objectives. When one can't achieve physical flight, it is easy to be satisfied with flight of the imagination, the uplifting of the mind.

This is all about to change, as more and more of the original writings of Arabic magicians and their accounts of jinn magic are being translated into English. In time, even the rank beginner will begin to attain more physical results than the adepts of the previous generation of Western magicians. This comes with a risk. The writers of ancient times expected everyone to have a teacher. They passed on their greatest secrets orally. One such important secret is of the complete names and descriptions of the jinn. Should a present day seeker pick up a modern translation today, they wouldn't be able to ascertain whether they were summoning a benevolent jinn or one of the commanders of Iblis's army.

You can navigate around this mine field with the Book of Deadly Names. The manuscript provides one of the rarest lists of evil jinn names. It lists the name, location, description, physical harm, and remedy for the seventy-two worst of them. Most important to modern magicians would be the list of names. I realize that in the hands of the demented, such a list could easily be used to summon horrors most can never truly banish. However, it is an important tool for

sincere seekers to provide familiarity with the enemy and a way to avoid inadvertently summoning those forces.

The manuscript itself was first discovered in 1969 during the preservation of a palace in Ocaña in Spain, which was marked: House of the Royal Commissioner. It consists of 71 folios of 210 x 150 mm and dates back to 831 Hegira, or 1428 AD. The first translation was made into Spanish by Joaquina Navarro and Juan Ruiz and published by the University of Granada. The manuscript's text is hand-written, using the old African Arabic common around the 10<sup>th</sup> century. It contains many references to Hebrew Names of God and the Star of David. In an age and a place where such manuscripts flourished, the manuscript was walled off and hidden from mortal gaze, but not destroyed. We can only guess at the reason.

I got a glimpse of its power upon its discovery. I had stumbled upon it by accident during a visit to a university library in the mid 1990s. It was among a stack of books that fell from a shelf. I knelt on the floor to pick up the books, and discovered the manuscript. As I stood up, for the first time I saw a being made of pure shadow with eyes like fire standing there. I saw it physically and clearly, like I could see any object, for 30 seconds before it disappeared. Never before had I seen such a thing and to say I was shocked would be putting it mildly. I quickly tried to get the manuscript photocopied, but for unknown reason the copiers weren't working. The librarian asked me to follow him and he led me behind the counter into the staff rooms and through a back door to the outside. He said I could use one of the photocopiers in another building on the campus; then he went back in. I could have easily taken the book home. I was neither a student nor did I have an account at the library. I knew it was the doing of that being. I quickly photocopied it and returned the book lest I be tempted into theft.

During the translation process, physical manifestations occurred to different people or their friends before they were asked to join the project. The editor's best friend, a down-to-earth non-religious individual, woke up to see a bearded man wearing a turban, with eyes like fire, standing in her bedroom doorway. She screamed at him and he walked into the bathroom. She followed him there, but

he had disappeared and all that was left were blood stains on the counter that couldn't be cleaned off. Other manifestations involved the sudden appearance of deep scratches like those of a bear, on the wall both in my home and in a house where I was visiting. People experienced headaches and became ill at ease just driving up to the house and a few fled quickly from what they felt was an invisible danger. On more than one occasion, our cat's tail caught on fire from a candle and she stood there unflinching and staring into the air. Other signs of haunting, such as people hearing their names while no one was there, feeling really hot in cold rooms or vice versa, feeling watched and so on, were common.

I suspect the evil jinn did not intend to block the book, since they could easily have done much more. I suspect they want the book out because they expect someone out there to summon them and, in doing so, help them cross over the veil. My hope is that you won't be the one to give them that chance and that you'll use the book for what it was intended, as a guide in navigating grimoires or for helping cure whatever harm they may inflict.

Nineveh Shadrach

# GUIDE TO THE ARABIC LETTERS AND THEIR PHONETICS

Initial	Medial	Final	Alone	Romanization
ا	ا	ا	ا	A a, short as in at Ā ā, long as in catch
ب	ب	ب	ب	B b, as in bell
ج	ج	ج	ج	J j, as in jam
د	د	د	د	D d, as in divine
هـ	هـ	هـ	هـ	H h, as in heaven
و	و	و	و	W w, as in wisdom
ز	ز	ز	ز	Z z, as in zeal



# Book of Deadly Names: Foreword

Initial	Medial	Final	Alone	Romanization
ح	ح	ح	ح	H h, as in hot, or as if you were blowing on your cold hands
ط	ط	ط	ط	T t, hard, guttural, strongly uttered (Tuh)
ي	ي	ي	ي	Y y, as in yum and for ee T t, as in seer
ك	ك	ك	ك	K k, as in kitten
ل	ل	ل	ل	L l, as in lamb
م	م	م	م	M m, as in mother
ن	ن	ن	ن	N n, as in noon

# Book of Deadly Names: Foreword

Initial	Medial	Final	Alone	Romanization
س	س	س	س	S s, as in seven
ع	ع	ع	ع	' , pronounced like a very soft a, like the sound the doctor asks you to make in the back of your throat
ف	ف	ف	ف	F f, as in feather
ص	ص	ص	ص	Ş ş, pronounced by making the vowels before or after it lower pitched, deeper, like a barbarian might speak
ق	ق	ق	ق	Q q, pronounced like a k, but more guttural and further back in the throat
ر	ر	ر	ر	R r – trill or roll the r
ش	ش	ش	ش	Sh sh, as in shine

# Book of Deadly Names: Foreward

Initial	Medial	Final	Alone	Romanization
ت	ت	ت	ت	T t, as in tail
ث	ث	ث	ث	Th th, as in thin
خ	خ	خ	خ	Kh kh, as in loch Ness
ذ	ذ	ذ	ذ	Dh dh, as in the, this
ض	ض	ض	ض	Ḍ ḍ, very deep, guttural, hard sound
ظ	ظ	ظ	ظ	Z z, like the dh, but deeper and stronger
غ	غ	غ	غ	Gh gh, like a baby's gurgle



## Original Manuscript of King Solomon ﴿ 72 Evil Jinns



and I will inform you about what the tribes of Jinn conceal from affairs, what they do from the corruptions, what are the consequences of their decay, their transgression, their trickery, and how they spoil the earth, for I know their affairs. Therefore, send me to them with your empowerment and what is in it from the names of your Lord. I will bring them to you, O king. I swear to you by God's Glory, Domition, Capacity, Majesty, Evidence, Grace, Generosity, and Kingship or Loftiness, I will not conceal anything from you about them, for I know about their residences, affairs, movements, and their settlements."

Therein he sent him with Gabriel and Michael, peace be upon them, and with them the noble ring. They came to their residents at the ends of the horizon, and then he brought them to the prophet of God, Solomon, humbled by permission of God, Lord of the Universe. Some of them came by force and some of them came willingly. When they gathered before him, some of them began to wonder about some of the others, and say: "O Wonder! Who is this king, to whom God has subjected us, and gathered us around him?" Fiqtush said to them, "Host of the Jinn, God the Glorious has made you all subjects unto His prophet and messenger. He didn't gather you from every class, from two underworlds, and from the east of the earth and its west except to destroy you or to guide you. You have refuge neither from His ensuing evil nor from the command of God and his dominion. You have no dominion over the prophet of God. So, who will rescue you from God's torment, wrath, and hegemony? So then listen and obey and you will be guided."

Then Solomon, peace be upon him, rose to his court, and sat upon his Chair, which was placed upon the bed of his kingship, and he drew toward them, so then all of them congregated from the east of the earth and its west, and the bosoms of the heavens. Then he praised God and thanked Him, and offered his ovation to Him and glorified Him. Thereat he fell prostrating to God for what He gave him...

والشرك علما يفتح فبايل الجن من الامور وما يصنعون من الفساد وما يكون من ابتداءهم وبغيهم وثباتهم وكيفية عبيد ونبي الارض بايها عا روي بامورهم. فامرسلني انت اليهم ان يعزتك وما يبه من اسما ربك انا اناك بهم ايها الملك واحطوك بعزك الله وسلطانك وقدرته وعظمته وبرهانه وبطله واحسانه وملكته اوسمايه لا اكنع عنك منهم شيئا بايها عا روي بامورهم وشانهم وحركاتهم ومواقفهم حينئذ ارسله مع جبريل وميكائيل عليهما السلام ومعهم الخاتم الكريم فانوا منازلهم من افكار الافق بانابهم الى النبي الله سليمان صاغرين باذن الله رب العالمين فمنهم من انا فورا ومنهم من اتاهو عا فلما اجتمعوا اليه جعل بعضهم يتعجب من بعض ويقولون يا عجا من هذا الملك الذي يحضرنا الله وحضرنا اليه فقال لهم يقيظون من معشر الجن ان الله سبحانه بطركم لنيبه ورسوله ولم يجمعكم من صنف سئل ومن الارض السعالي ومن مشرق الارض ومن مغاربها الا ليهلككم او ليرشدكم. فما لكم ما يحيا من شرهم العتيق وكلام امر الله وسلطانه ولا سلطان لكم على نبي الله ومن الذي يخيبكم من عذاب الله ونقمته وسكوته فاسمعوا واهيئوا ترشدوا قسم ان سليمان عليه السلام قام الى مجلسه وفعد على كرقبيه موضوع على سرير ملكه ونظر اليهم فحشروا عن مشرق الارض ومغاربها واكناها بها السموات اجمعين فحمد الله وشكره واتما عليه ومجده ثم فرسا جدا لله على ما اعطاه

and the abundance that He gave him of rulership from His grace and charity. Then he raised his head and said "O Lord, to You be the praise; and unto You is the kingship, O King of Kingship. To you is the Majesty and Capability. You have created me, O Creator of Creation, O Expander of sustenance, from mud, O Dominator. You have created them from poisonous fire and made me a governor over them, and made me their owner. So blessed be our Lord. You exalted a great exaltation, and a prayer upon all Your prophets and messengers."

Then Solomon, peace be upon him, commanded the scholars of India, Persia, and Rome, so they sat before him in rows and upon them were their weapons. From the Jews there were seven hundred, from the Persians two hundred and fifty, from the Romans two hundred and from India one hundred and fifty. Their total amounted to one thousand and three hundred. These were the philosophers. The scribes of the prophet of God Solomon were sixteen men, from each kind four men.

Then God, the Blessed and the Exalted, threw fear into their hearts. So, Solomon, peace be upon him, commanded them to write everything that was dictated to them by Fiqitush of the affairs of their corruptions, deeds, movements, silence, and all of their affairs and news. Then Solomon said to him, "O Fiqitush, illustrate to me their characteristics and the resemblance of their bodies. Don't hide anything from their images from me." He described them to him. Some of them were chained by Solomon, peace be upon him, with a tight shackle. Some of them he made to undertake oaths and bindings. Some of them he imprisoned in the depths of the sea and the islands of the rivers, each one of them based on his faith and severity. Then he pushed all of that into the vessel and placed over them aids and watchers. Then Fiqitush displayed the Jim and the Shi'ateen before Solomon, the prophet of God...

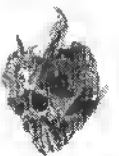
وجزى له ما اولاه من نعمه وامانه . ثم رجعوا به وقالوا يا ربنا  
 نعمه ولك الملك . يا مالك الملك ولك العظمة والقدرة خلفك  
 يا خالق الخلق ويا باسط الرزق من حين ويا مهيمن وخلقهم  
 من نار السموم والسلطنين عليهم وملككتش ايهم فباركته  
 يا وتعالى علوا كبيرا والصلوة على انبيائك ورسلك اجمعين ثم  
 ان سليمان عليه السلام اقر علقما الهندي وباريس والروم فجلسوا  
 امامه اصنافا وعينهم سلاحيهم وكان من اليهود سبع مائة و  
 من فارس مائتان وخمسين . ومن الروم مائتان . ومن اهل  
 الهند مائة وخمسين يحمل جميعهم الف وثلاثة مائة وثلثون  
 لا كانوا العباسية وكانوا كتاب نبي الله سليمان ستة عشر رجلا  
 من كل لغة صنف اربعة رجال . قسم من الله تبارك وتعالى  
 الفرس في قلوبهم الرعب فامرهم سليمان عليه السلام ان يكتبوا كل  
 ما لفس اليهم في قلوبهم من الامور من مساوهم واعمالهم وحرما  
 تهم وسكنوتهم وجميع امورهم وانما هم فقال لهم سليمان  
 يا فيقوش صور لي صفاتهم ومساوهم واما ان تهم  
 عين من صورهم شيئا . فصورهم له فممنهم من كبله سليمان عليه السلام  
 بالكبل الوثيق ومنهم من اشد عليه بالعمود والامتنان ومنهم من ربحه  
 نية فيعلن البصائر وجزاير الانهار كل واحد منهم على قدر دينه و  
 خذلانه . ثم دمع ذلك البر العران ورفيع عليهم الاخوان والرفاق قسم  
 ان فيقوش عرض العن والشياطين على نبيهم سليمان عليه







ماہمتا



ماہنتا



ماہمتا

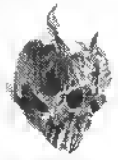


ماہنتا

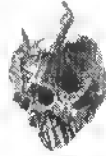








Naqīq



Majīd

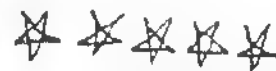


نقیق



مجد





There is no strength or power except through Allah, the Most High, the Supreme."

Then the sixth Tayleq, named 'gel, entered in the form of a one-eyed man with human hands and in his hand was a horn. The rest of his body was human. Solomon said to him, "What is your corruption? Where is your residence?" He said, "I reside in all roads. My corruption is that I fall on a person like a mountain and I leave him unable to move or talk." Fiqitush said, "The medicine for this, O prophet of God, is the bile of a crow and camel milk butter. He should sniff them and they should be given to him to drink. Write for him these names and adorn him with them, and they will be his cure if God wills." *Alhya Sherahya, Hawah, Adonī, Šabaot, Al Shedaī, Sherahya, Šabaot.* I shield you from illness with the beautiful names of Allah, His exalted attributes, perfect words, and encompassing nature. I block you with His power, His majesty, His dominion, His pride, and His kingship. And by a thousand thousand 'there is no strength and no power except through Allah, the Most High, the Supreme,' you will but depart from him, and there is no strength and no power except through Allah, the Most High, the Supreme.

اسم الله على كل شيء ولا قوة الا بالله العلي العظيم

On the Throne

Yarfasem Yatkes-ham. Kahsam Bedun Kasfah Laqrīah Asmar 'wa O Dīlaj O Nīkel O Tufus, hurry with the might of God, and by these great names."

Then the seventh Tayleq, named Alghul, entered in the form of a bird with human hands, head of a mule, two legs of a mule, and hair that was let loose to his feet. Solomon said to him, "What is your corruption? Where is your residence?" He said, "I reside in ruins and rocky places. My corruption...

ولا حول ولا قوة الا بالله العلي العظيم  
ثم دخل الطليق السادس عليه واسمه عقل  
يبدو رجل أعوان له في انسان وبيع كم قد راى او سائر جسد جسد  
نسان فقال له سليمان عجم هذا ما جسدك واين مسكنك قال  
مسكني في جميع الكروفي وجساد اني اقع على الانسان مثل الجبل  
وتركه لا يستطيع يتحرك ولا يتعلم **قال** فيفكوش  
دوا هذا يا نبي الله مرار تغراب وزبد الجمل يستعابه ويسفح منه  
وتحت له هذه الاسماء وتعلق عليه حين يترؤ ان شاله وهين هذه  
اهيا طر شرابها عواك ادونين صاوة الرش اس شرابها صاوت  
وعزتك اذا نامت العسن وصفاته العلى وكلمات النامات و  
اسمايه العلامات ومنعتك بغرته وعظمته وسلطانه وكبريائه و  
ملكوته وبالع الجال حول ولا قوة الا بالله العلي العظيم اذا انصرف  
عنه ولا حول ولا قوة الا بالله العلي العظيم  
اسم الله على كل شيء ولا قوة الا بالله العلي العظيم  
العرش عنهم يرفع يتطهر كهمس بون كسطه لغزبه اسم  
عها يا ديباج ويا نيكول ويا كوكوس اسرعوا لغيره الله ونحوه  
الاسماء العظمى ثم دخل الكليلق السابع على سليمان  
عليه السلام واسمه الغول في صورة كايير له في انسان وراسه بغل  
ورجلين بغل وشعره مرنجج الى ذميهما : فقال سليمان عجم ما  
جسدك واين مسكنك : فالت مسطبي في الغراب والخنار وبساد



Jadhibah



جذبه



عقل



عقل

is that if I take a person, I mislead him. I open up another road for him so that I may cast him into dangers." Fiqitush said, "The medicine for this, O prophet of God, is to incense with the hoofs of a male goat and his droppings. Say over it, 'There is no strength and no power but through God, the Most High, the Supreme.' This should be maintained from the evening to the morning. Adorn him with these names and pound them with euphorbia, asafetida, and saffron, all of which should be kneaded with the bile of a cow. This should be placed on his face and also he should sniff them with opopanax. Adorn him with these names, and he should drink them and he will be cured by permission of God. 'An Riq, An Riq, Nu Fesher Fesher, the maker of the Throne, Throne of the Compassionate. Holy, Holy, Lord of the Archangels and of Spirits, Lord of ends, and freer from bondage. Ashmakh, Shumakh, Lord of the Archangels and of Spirits. There is no God but He; glory to God, praise God, God is the Greatest. There is no strength and no power but through Allah, the Most High, and the Supreme.'"

Then the eighth Tayleq, named Sajiz, entered in the form of a two-winged bird with a human's right hand, mule ears, and a bird's tail. Solomon said to him, "What is your corruption? Where is your residence?" He said, "I reside in the heights of mountains. My corruption is that I fall on a person and I spread on him what looks like leprosy." Fiqitush said, "The medicine for this, O prophet of God, is euphorbia, asafetida, scammony, saffron, and warrus to be kneaded with the bile of a cow, then placed on his face. He should sniff opopanax. Write for him these names and he should be adorned with them, and he should drink them three times a day, and he will be cured by permission of God the Exalted. And they are thus: 'O Divine One, I ask You with Your eye, which doesn't sleep and with Your Throne and Footstool, which do not move, to protect the carrier of these names. Yoqesh Riyoqesh, the height of the Throne...

ايه اخذ الانسان اضله واخذ له كمر طريفا غير ناسخ فيه الى الله  
فقرنتش المراك ٥ قال فيفطوش دوا هذا يا نبي الله... بغير بطبر تيس  
وبعده وبعده عليه لاحول ولا قوة الا بالله العليين العظمى وبعده تلزم  
من الليل ومن الليل الى الصباح وتعلق عليه هذه الاسماء يوم ٥ ودوا  
ما ايضا فريون وحلتيه وزعفران يعجن الكل بمرارة بفرقة و  
يكلن به وجهه ويسعط بالجوشن يعجن ببتق وتعلق عليه هذه  
الاسماء وينشرها ومن هذه ان شالده ان ريق ان ريق نوفش فشر  
بالحر في العرش عرش الرحمن فدوس فدوس رب العليكة والروح رب الار  
باب ومعتق الرقاب اشفع شماخ رب العليكة والروح لاله الاسمو  
وسجن الله والحمد لله والحمد اكبر ولا حول ولا قوة الا بالله العليين  
العظيم ثم دخل الكيلق الثامن عليه واسمه صا  
جزية صورة طائر له جناحان وايده اليمنى مع انسان وادنيه اذن  
يعن وله ذنب طائر ٥ قال له سليمان عجم ما فسادك واين مسكنك  
قال مسكني في شوامن الجبال وفسادك ايه افزع عن الانسان فاشتره  
مثل ابرص ٥ قال فيفطوش دوا هذا يا نبي الله فريون  
وحلتيه وحمود وزعفران وزعفران يعجن بمرارة بفرقة ويكلن به  
وجهه ويسعط بالجوشن يعجن ببتق وتعلق عليه  
عليه وينشرها كل يوم ثلاث مرارة فانه يبرئ يادى الله تعلق وبعده  
هذه اللهم ايه اسلك بعينك التي لا تنام وبعشرط وطبرسك التي  
لا تترك ان تعطي صاحب هذه الاسماء بوقش وريوفا صلوا العرش

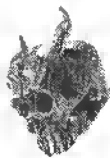




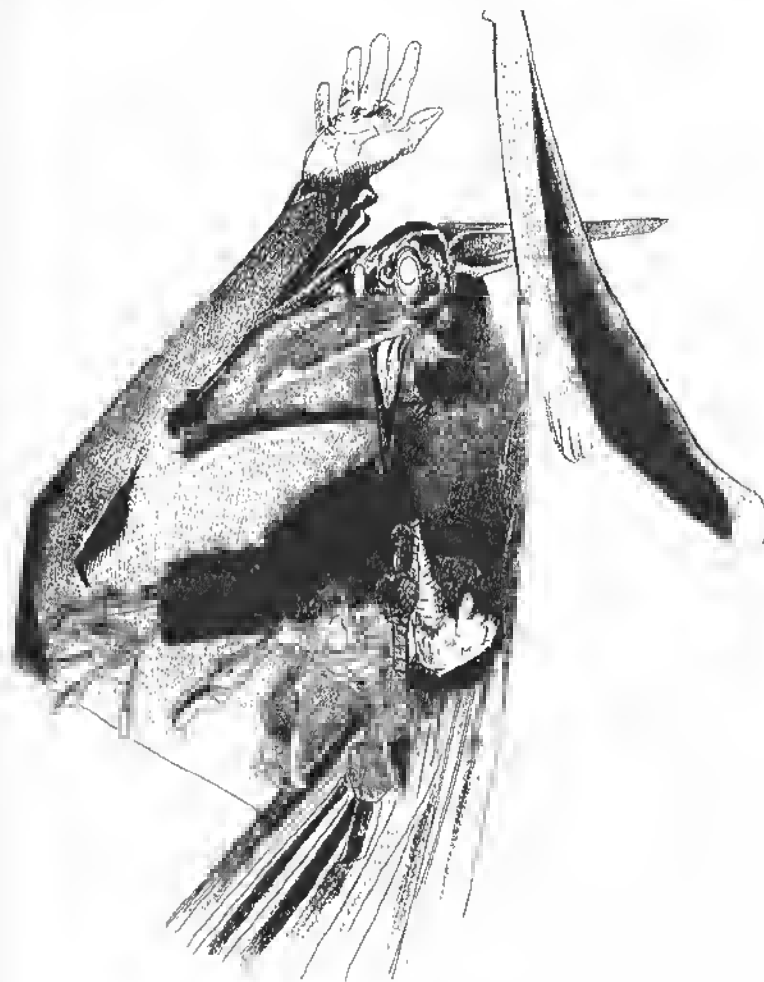
Alghul



الغول



Şajiz



صاجز







Alrawah



'mdyan



الروعة



عمديان

My corruption is that I paralyze a person until he urinates. Then I leap on him in the image of a snake and we reside together for three years; then I leave him." Fiqitush said, the medicine for this, O prophet of God, is opoponax and rue liquid extract, which should be given to him to drink, and sniff. On the first half of the new moon write the following names for him, which he should be adorned with and drink, and they should be his cure by permission of God: 'Alhya Sherahya, Al Shedaī, Al Shedaī, Aih, Ayl, Ayl, Ayl, Ayl, Ayl, Ayl, Ayl, Ayl, Ayl. You will be spared from them by Allah, and He is all Hearing and all Knowing. Allah, there is no God but He, the Forbearing, the Generous; Allah, Allah, the Forgiver, the Compassionate; Allah, Allah, the Absolute Ruler, the Apparent Truth. Allah, Allah, there is no God but He alone and without partner. To Him are the Kingdom and the Power. To him are the Glory and the Supremacy, the Forgiveness, the Force, Glary be to Him and Exaltation above what they take as Partnerships. Sabaot, Sabaot, Sabaot, Al Shedaī, Al Shedaī, El Hawash; He is the Lord of the Exalted Light and there is no strength and no power but through Allah the Most High and the Supreme."

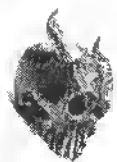
العزيز شهد الله ان لا اله الا هو الملك القدوس العظيم  
فلا اله الا هو العزيم نور وسعته مملوء

Then the eleventh Tayleq, named Latush, entered in the form of a monk with a hooded cloak on him; in his hand was a staff; on his head was the likeness of a bird; his hair was let loose to his shoulders, and under the cloak was a wool vest. Then Solomon, peace be upon him, said to him, "What is your corruption? Where is your residence?" He said, "I reside on islands in the seas. My corruption is that if I seize a man, I choke him until he foams, and maybe I kill him." Fiqitush said, "The medicine for this, O prophet of God, is asafetida root and cane root, which should be crushed and given to him to drink. Also write this amulet for him, with which he should be adorned; he should drink it, and it is a cure by permission of God. It is this: 'Bateltas, Haltet, Selti', Heltas,...

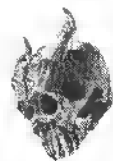
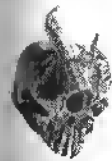
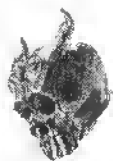
وبساده اليه اعلق الانسان حتى يموت وانزاله في صورة حية ونفيع ثلاث  
سبع اشتركة فقال موكوش دوا بمذايا نيماله جوشين وملا  
السذاب يفسد منه ويحكه ونطقت له هذه الاسماء في هذه الايام  
من الهلان وتعلق عليه ويشربها من يرو ان ثاله وعبره ان ثاله  
لهما نيماله شراهما ان ثاله ايل ايل ايل ايل ايل ايل ايل ايل ايل ايل  
ايل فسيكفيهم الله وهو السميع العليم الله لا اله الا هو العليم الكريم  
الله الخفور الرحيم الله الملك الحق المبين الله لا اله الا هو وحده  
لا شريك له له الملك والقدرة وله البرهان والعظمة له والجموع والبهنة  
سبحانه وتعالى عما يشركون صاوت صاوت صاوت ان ثاله ايل ايل ايل  
ان ثاله ايل ايل ايل ايل ايل ايل ايل ايل ايل ايل ايل ايل ايل ايل ايل  
العظيم شهد الله ان لا اله الا هو الملك القدوس العظيم  
فلا اله الا هو العزيم نور وسعته مملوء ثم دخل  
الكسيلي الحادي عشر عليه واسمه لكوش في صورة راهب  
عليه برش وبيضة عطاء وعلى راسه حبة كاسر وشعره مقلعاً على كتفيه  
وعليه مزوعة مزودة تحت برنوسه فقال له سليمان عليه السلام  
ما جئت بك صابحاً واين مسطك قال مسطك في جزائر العمور وما  
دي ايم الله ان يسلن خضته حتى يزيه ويرمق لته فقال فيفهم  
ش دوا هذا يا نبي الله عروق الانجرن عروق الله وعروق الفص  
يسحق ويشربها وتكتب له هذه العز وتعلق عليه ويشربه  
هو بروك ان ثاله وهو هذا بكلمة ملك سليمان عليه السلام

التي  
التي

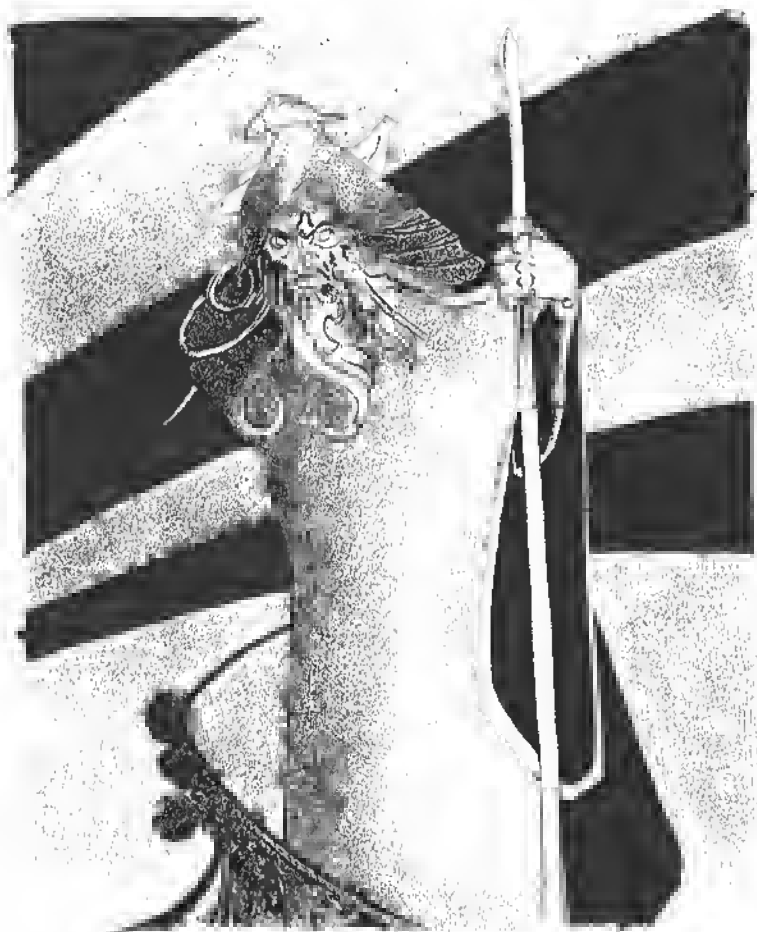




# تاتوش



# AlJulat Wa Hiram Alsebyan










لطوش















الدولات وهيرام الصبيان

justice. There is no God but He, the Mighty, and the Wise."

Then the thirteenth Tayleq, named Aluq, entered in the form of an ugly man and with him was a woman looking at him that had two wings, her right leg like the leg of a donkey, and her left like that of a lion. They were embraced and didn't separate. Solomon, peace be upon him, said to them, "What is your corruption? Where is your residence?" They said to him, "Our residence is in the bushes and ruins. Our corruption is that we scare the human until his eyes sparkle and he cries and laughs." Fiqitush said, "The medicine for this, O prophet of God, is galibannum, cane root and camel's butter. It should be washed with henna water and be sniffed by him. Also write this known amulet for him and it is a cure by permission of God. It is this: 'On the day of resurrection you see those that lied to Allah with their faces darkened. Isn't there a residence in Jhehinam for the arrogant? Appear before thy Lord in a row, for you have come to us as we created you the first time. But you have claimed that we will not make for you an appointed time. Read thy book, for sufficient upon you is today, yourself accountable. Then whoever is guided, is guided for his own good and whoever goes astray, goes astray to his own detriment. No measure will account for another measure. Then unto your Lord is your return, where He will remind you with what you have done, for He knows the innermost of the chests. There is no God but Allah. Adam is the finest of God. There is no God but Allah. Ibrahim is the companion of God. There is no God but Allah. Moses is the spokesman of God. There is no God but Allah. Jesus is the soul of God and His words. There is no God but Allah. Mohammed is the messenger of Allah, His beloved, His best

friend, His beloved prophet.        Alhya Sherahya, Alhya Sherahya, Adhonī, Aṣbaot, Adonī, Ah, Ah, Ah, Wah, Wah, Wah, Sayes, Sayes, Y, Y, Y, Y, A, Ayl, Ayl, Ayl, Ayl, and there is no strength and no power but through Allah, the Most High, the Supreme."

Then Tayleq...

١٧ لفظ لا اله الا هو العزيز العظيم - ثم دخل الكيلق الثالث  
عشر عليه  اسمه التوي في صورة رجل فبع لوجه ومعه  
امراة تنظر اليه ولها جناحان ورجلها اليمن سبعة رجلها واليسر  
فمثل رجل اسد متعلنان لا يعرفان  قال لهما سليمان عليه السلام  
ما جئكما وايين مسكنكما فقال له مسكني في الاخاشير والقنوص  
وفاقدنا انا نمرعو الانسان حتى تنمق عينيه ويضلك ويبط  قال  
فيطوش دما هذا يا نبي الله عروق الفتنة  وعروفا وعروفي  
القص وزنه الجمل المتعلم يسقا بعل العنار ويسقط به ويكتب له  
العرز المعلوم وهو يروى ان ثلثه وهو هذا ويوم القيامة تترالون كذبوا  
على الله وبن جهمهم مسودة اليس في جهمهم متروا للمتكبرين والاعرضوا  
على ربك معاينة جهمونا كما علفناكم اول مرة بلز عقم ان لم يجعل  
لكم موعدا افرا كمل بك كجس بنفسك اليوم عليك حسبا ومن اعطاك  
بانما يمتد في نفسه ومن ضل فانما يضل عليها ولا تزر وازر  اخبرك ثم  
الربيع مرجعكم فينبسكم بما كنتم تعملون انه عليم بذاته الصدور  
لا اله الا الله  ادع صورة الله لا اله الا الله  الله ابراهيم خليل الله لا اله الا الله مؤسس  
كله له الله لا اله الا الله عيسى روح الله وكلمته لا اله الا الله صمحر  
سول الله وحبيه وصفيه ونبيه        

number fourteen, named Danhash, entered in the form of a lion, his face like that of a lion, he had horns, the physique of a bull, and hands like that of a cat. Between his teeth was the head of a human being. Solomon said to him, "What is your corruption? Where is your residence?" He said, "I reside in all dark areas. My corruption is that I trouble a person and make him stutter. I also abide in the wombs of women and I descend during their labor. I squeeze the stomach of a woman, and cause the loss of her pregnancy, due to her excessive lust for intercourse." Fiqitush said, "The medicine for this, O prophet of God, is opium, euphorbia, snearnwort, sagapenum, and castor. Pound whatever can be pounded from them, and then soak all of it in leek juice. It should be then kneaded, turned into pills, and dried. He should be given one with a glass of it to consume with lukewarm water for three consecutive days. Also write this amulet for him and it is a cure by permission of God, and it is this: 'An, An, An, Alhūn, Alohīm, Adonī, Šabaot, Ahya Sherahya, cure N. the daughter of N. You may not approach her from this day to the end of time. This has been witnessed by Allah, the Exalted, by Gabriel, Michael, Israfiel, and by Azrael, by the Lord of the Angels, the prophets and the messengers, and by Mohamed, Your prophet, Ibrahim, Your companion, Moses, Your confidant, Jesus, Your son and word, and with the Torah of Moses, the Gospels of Jesus, the Psalms of David, and the Quran of Mohammed, the blessings of God be upon him and His peace, which You revealed from the Book of the Mighty One. No falsehood shall approach Him from before or from behind Him. You shall cure her from every sickness and summons and pain. The blessings of Allah be upon him (Mohammed), and his family. We greet him with peace in a multitude of greetings.'"

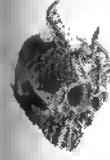
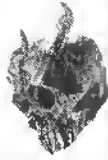
Then the fifteenth Tayleq, named Nazjush Bent Danhash, entered in the form of a woman with one foot and four hands; in two of her hands were knives. Solomon, son of David, said to her, "What is your corruption? Where is your residence?" She said, "I reside in broken bathtubs...

الرابع عشر عليه واسمه دنهش في صورة امة وجهه واجماده  
 وله فزان وخلقه خلفه ثور وايديه يد يتور وبين ايديه راس انسان  
 فلله سليمان مع ما جسدك واين مسكنك فان مسكنه في كل خلقة  
 وملاذبه ايد اشعب الانسان واكسر كلامه واسكن ارجاع النسطوا  
 نزل اله في النطس واصير بطن المرأة واسقط ولدها من كثرة شهوة  
 تها في الجماع فان يقيطوش دوا هذا يا نبي الله ابيون وقريون  
 وزر لونه لون وكسنته وجنته في منقح ما كان يند في هم شتر  
 وينفع الجميع في ما البركة ويعين وعجب ويعجب ويسفن منه وزن منقح  
 بما لا ترمح ثلاثة ايام متواليات وتكتب له هذه العزير بيرا اسفله و  
 في هذه، وهو هو الهيع الوهم اذ ونس صلات اهل شرابها انفس  
 ليلانه بنت بلانه وما تغربوا بها من اليوم الاخر الى هرا سمة في ذلك في الكلمة  
 تغل وجبريل وميكائيل واسرافيل وعزير ايل بره المليك والنيسر و  
 العربيلش ونقي محمد نيك وابراهيم خليلك وموسى نيك وعيسى  
 روحك وكلمتك وبنورته موسى وانجيل عيسى وزبور داود وفر  
 فان محمد صلواته عليه وسلم الذي انزلته في كتاب العزير لا ياتيه الباطل  
 من بين يديه وما من خلعه الا من اشعبتها من كل داء وسلم واتج صل  
 الله عليه وعلى الله وسلم تسليم ثم دخل الكلب  
 الخامس عشر عليه واسمها نرجوش بنت دنهش الملك  
 في صورة امرأة لها رجل واحد ولها اربعة اية وفيه الذين سكنين  
 فان لها سليمان بن داود ما يسلك واين مسكنك فالت منقح في العمامات





Alūq



Dankhash



الوق



دنهش





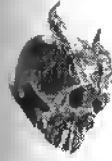




Narzjūsh



نرجوش



Aljabah



الدابة

and to sniff diluted rennet of a rabbit. Also, write these names for him and they will be

اسم مساجد الكاهن كسمماح الممسكا مسملة

his cure. They are thus: اسم مساجد الكاهن كسمماح الممسكا مسملة

's-sa 'ses-a'il, A'wa, Fe'efasas, Dem'a'il. ☆☆☆ and there is no strength and no power but through Allah, the Most High and Supreme."

Then the eighteenth Tayleq, named Zoobghah and he is the son of Iblis, entered in the form of a man with wings to the bottom of his feet. He was riding on a beast with two heads. Solomon said to him, "What is your corruption? Where is your residence?" He said, "I reside in deep valleys and I am the son of Iblis. My corruption is that I attack a person with a violent blow, turning his face toward his back, and his mouth toward his chest." Fiqitush said, "The medicine for this, O prophet of God, is oil in a bottle, which he sniffs, and opoponax, which is dissolved in oil and mixed with laurel ointment. He should drink this each day three times, for it's his cure by permission of God, the Exalted. Adorn him with these great names: 'sīša, 'shīm, Sa'il, Falsalas, Redem'a'il, Nafsala, Berhamīlaha, Arharesh, Mchranus, 'mālīosh, Taharīosh. I seek refuge from the evil of Zonbagha and from the four Jinn which sit on the crossroads with him, and watch to cause every harm. I banish them with these honored names and with the name of the Creator of days and Resurrector of bones, for there is support neither for any Ifrit among them nor Jinni. I guard myself with Allah, the Creator of the heavens, and the Creator of the night and day. I am shielded by Him and guarded with His words. There is no God but Allah, the Sustainer, and the Exalted in Oneness and the Eternal One. Who was neither born nor equaled by any...

ويصنع ويصنع بالجمعة الارنب وتكتب له هذه الاسماء بين يديه وهو

هذه ~~اسم مساجد الكاهن كسمماح الممسكا مسملة~~

اسم مساجد الكاهن كسمماح الممسكا مسملة

اسم مساجد الكاهن كسمماح الممسكا مسملة

عصا عسل يلا عوا فكل قصص دمعيان ☆☆☆ ولا حول ولا قوة الا بالله العليين العظيم ثم دخل الضيق

الثامن عشر عليه واسم رويته وهو ابن اليمانية صخرة رجل له جناحان الى اسفل قد سجد وهو راجع على دابة لها راسين فالسليمي

نعم ما سادك وابن مسكنك فان مسكنك في الهوى وان ابن اليمانية

وجاد به اية اذا اخذ الانسان الطمعة لكمة ما قلبه وجهه الى الكهنة واردا ماء الركة روم قال في فيكوش دوار هذا بلا نية اليه فان نعم

يسعدك بالظهور... والعو كثر معلولين بالزينة ويبيض دهن الزند ويشره كل يوم ثلاثة مرات وهو يروى ان ثاله تعلق وتعلق عليه هذه الاسماء

العظام وليس هذه عصا عصا عظيم سايل فليس رومعايل نفس لا يرميها احدا ارجاسه مهران عمليوش كنهريوش استعرت

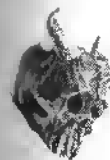
من شر رويته ومن الجن الاربع القاعين على المشرفة والمرتبين الركل ضرمه اصره نعم بركة الاسماء الكرام وباسم خالق المنيح الايام وصحبه

العظام فليس لعيريت منهم ولا يجيبه فوام واجترزت بالله خالق السما وعالق الليل والناهار وبه امتنعت وكلمته احتررت ولا اله الا الله

الكا في المتعالي به الاحد الصمد الا يال مع يله ولم يولد ولم يكن له كفوا احد



Almūsrif



Zoobaghiah



المسرف



زوبغة

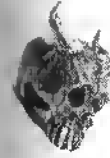
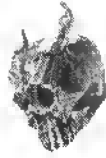








Alhaja



Alūiah



الحجا



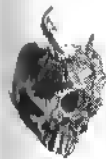
العويه



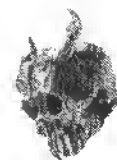




'bgar Dhat Alasqam



Alzūbdah



عبقر ذات الاسقام



الزبدہ







Alqooah



القوة



Alsiisan



السيسان

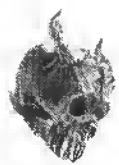
Adhouī Adhouī Adhouī, Aṣḥaut Aṣḥaut Aṣḥaut, Al Shedaī Al Shedaī Al Shedaī, Allah is my Lord and your Lord, so worship Him and this is the straight path. My Lord, there is no God but He, upon Him I depend, and He is the Lord of the Supreme and Majestic Throne. Allah, there is no God but He, All Hearing and All Knowing. Allah, there is no God but He, the Clement and the Gracious. Allah, there is no God but He, All Hearing and All Knowing. He, Allah, who has no God but He, who knows the unknown and all there is to witness. He is the Most Compassionate, Most Merciful. He is Allah, whom there is no God but He, the Absolute Ruler, the Holy, the Source of Peace, the Inspirer of Faith, the Guardian, the Mighty, the Irresistable, the Majestic, glory be to God of what they partner. He is Allah, the Creator, the Maker, the Shaper of Beauty. His are the beautiful names. He is glorified by all that is in the Heavens and on the Earth, and He is the Mighty and the Wise."

Then the twenty-fifth Tayleq, named Qchematha, entered. From among the kings he was a king of all the Jinn. He was a king from among the last seven hundred and seven thousand and seven hundred and seventy-seven kings. He was from among them and none among them was faster in response or greater in danger, for he was terrestrial, cloudy, windy, gloomy, celestial, and lunar. He formed in thirteen images: among these were a camel, a horse, a dog, a bull, a mule, a snake, and a woman. He had seven heads and two wings that stretched up to his head. He had the head of a dog. Solomon said to him, "What is your corruption? What is your residence?" He said, "I reside in the depths of the oceans. My corruption is that if I take a person I strike him, cause him epilepsy, unconsciousness, asphyxiation, until he foams, and saliva flows from his mouth. Once he gets up, he begins to shake and tremble. If he isn't bound, he will wander heedlessly. Also, none will be able to control him until he throws himself from a high location, or into fire or into a valley." Fiqīnshī said, "The medicine for this, O prophet of God, and his cure, is to sniff..."

اذونين اذونين اذونين اصباوت اصباوت اصباوت الشدايد الشدايد  
ان السردور بكر فاعبدوه ولا تضلوا مستقيم رب لا اله الا هو عليه توكلت  
وهو رب العرش العظيم لا اله الا هو السميع العليم لا اله الا هو الروب الرحيم  
لا اله الا هو السميع العليم لا اله الا هو الرحمن الرحيم هو والد الخلق  
لا اله الا هو عالم الغيب والشهادة هو الرحمن الرحيم هو والد الخلق لا اله الا هو  
الملك القدوس السلام المؤمن المهيمن العزيز الجبار المتكبر سبح  
الله عما يشركون هو والد الخلق البرية المصور له الاسماء الحسنى يسبح  
له ما بين السموات والارض وهو العزيز الحكيم ثم دخل الصيقل  
الخامس والعشرون عليه واسم قلته من الملك  
ملك الجن اجمع وهو ملك من اخرى الملوك السبعونية والسبعة  
ملايك وسبعونية وسبعة وسبعون ملحا وهو من احدى اهل البيت عليهم  
السلام اسرع اجابة منه ولا اعظم حكمة الا انه يريد تعالى في غفلة فكل  
فرد في كل يتمثل في ثلاثة عشر صورة منهن جمل وبرس و  
صورة كلب وثور وبغل وبعيل وامرأة وله سبعة روس وله جناحان  
الاعلى راسه وللمراس كلبه قال له سليمان عجل ما فسادك واين مسكنك  
قال مسكني في كلمة البحر وفسادك اي اذا اخذت الانسان اصغته  
وخففته ومرضته حتى يزعج ويسيل اللعاب من فمه فاذا فزع من مكانه  
نه الخ في موهبه بلعبه فان لم يوفق في ذلك ذهب على وجهه خربة رمسه  
ولم يفر عليه احد حتى يلقى نفسه من هو وضع مرتفع او نارا او  
دليل قال فيفكوش دوا هذا يا نبير الله وعلاجه بين يدي







Qelnematah



F'jyan



قلنماته



فعجیان







شَيْه



صعيه

الرواح



الرواح



Write these names for him, then adorn him with them and give them to him to drink, for they are his cure by permission of God, the Most High and Supreme. They are thus:

وَعَسَايَسِه لَاسِكَاوَرَالصَّصَاكَاوَر  
لَحَسَايَسَايَايَاوَرَالصَّصَاكَاوَر  
وَالصَّصَاكَاوَرَالصَّصَاكَاوَر  
وَصَحَّحْ عِوَاوَاوَرَالصَّصَاكَاوَر

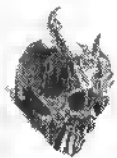
Al Shedaī, Al Shedaī, Al Shedaī, they are in; Farba, Wanī, Waha, Zana, Marhemeryaīl, Menhyaīl, Semelhyaīl, 'zryaīl, Wedehyaīl, Suryaīl, Aserbaīl, Zyaīl, Semyaīl, Aserya, for these are a cure from Allah; He has no rejector. God is All Knowing, a Preserver and the most Merciful among the

merciful. الله الله الله  
Allah Allah, Allah is the Clement, the Merciful, Allah Allah, Allah is the Mighty, the Generous, Allah Allah, Allah is the One and the Alone, Allah, Allah, Allah is the Sole One, the Eternal who has not taken a wife or a child, to Him is the kingship of the Heavens and the Earth and unto Him is the judgment and to Him you all return."

Then the thirty-first Tayleq, named Alekhnamen, entered in the form of a man. He had the body of a human, with the rest of his appearance a lion's. I mean the rest of him such as his head and feet. Solomon, peace be upon him, said to him, "What is your corruption? Where is your residence?" He said, "I reside in medicines. My corruption is that if I take a person, I leave him without comprehension or understanding. If he begins to understand something, I distance him from it. We also choke him till he foams like a camel." Fiqitush said, "The medicine for this, O prophet of God, is myrrh, gentian and aloe vera, from each an equal part. Pound them all and have him sniff...

لَهُمَن وَتَكْتَبُ لَهُ هَذِهِ الْأَسْمَاءُ وَتَعْلُقُ عَلَيْهِ وَيَنْشُرُ بِهَا أَيْضًا وَهِيَ بَرُو  
أَنْ يَنْتَالَهُ عَزَّوَجَلَّ وَهِيَ هَذِهِ ~~وَالصَّصَاكَاوَر~~  
لَحَسَايَسَايَاوَرَالصَّصَاكَاوَر  
وَالصَّصَاكَاوَرَالصَّصَاكَاوَر  
وَصَحَّحْ عِوَاوَاوَرَالصَّصَاكَاوَر

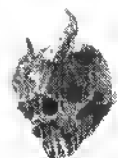
الربداع الربداع الربداع. هين به جربا ويدا ويدا هنه مارحمر يابل  
منحيد يبل وسع لحيابل وعزري يابل وود يابل وصور يابل واسري يابل  
وهيا يبل وسع يابل واسري بالرهه شتفا "من الله لبيتر له نافر الله خير حفظا  
وهو أرحم الراحمين مَا لَمْ يَكُنْ لِي 626 626 626  
الله الله الروح الرحيم الله العزيز الكريم الله الله الواحد الصمد  
الاحد الله الله البرد الصمد لم يتخذ صاحبة ولا ولدا له ملك  
السموات والارض وله النجم واليه ترجعون ثم دخل عليه  
الكليف الاحدس والثلاثون واسم الختامين في صورة رجل  
له جسد انسان والبرق منه خلفت اسد اعني ما يرخصه مثله  
راسه رجليه قال سليمان مع ما فسادك واين مسكنك قال مسكني  
في الان دوية وفسادك اية اذا اتخذت الانسان تركته لا يفهم ولا  
يعقل ولا يشكر ولا يشكر على شئ من الاصرقة عنه وخلفه حتى يريه وير  
غواطم يرعها البعير قال وفي طوش دوا هذا يا نبي الله يؤخذ  
من كوش و صبر من كل واحد جزء بالسوية يحق الجميع ويستعد  
رؤيته يشتره



Algarsa



Rūimnakh



القرصة



رويمنه





Alekhnamen



Habshahesh



الخناسن



حبش حش



Then the thirty-third Tayleq, named Lahīf, entered in a human image. He had the head of a monkey, and the feet of a dog. His hands were the hands of a human. Solomon, peace be upon him, said to him, "What is your corruption? Where is your residence?" He said, "I reside in the depth of the seas. My corruption is that if I take a person, I overpower his mind, and give him palpitations of the heart. I take him with shivers, fever, sickness and pains, and overcome him with what seems like whispers." Fiqtush said, "The medicine for this, O prophet of God, is dragon's blood, frankincense, and long rhubarb. Crush from them what you can pound, then soak the rest in distilled water. Then they should be gathered, sniffed, and given to the ill to drink. Also write the names below with a protective covenant, or an amulet from the ones mentioned previously, for him. These names will be a cure by permission of God, Most High and Supreme. They are thus: 'I seek refuge for you, whom I have adorned with these names, from the evil of the Jinn and people, also from the Shi'ateen, the stalkers, Zawbagha, and Andenashah, from their evil and what they plot, from the winds of hemiplegia, and facial paralysis, and from all harmful winds by the honor of these Majestic Names, and Respected Words, and by the honor of your Elder and Greatest. By the honor of your covenants and beliefs, do not touch the carrier of this book, or whomever it's placed upon from mankind. Leave him by the Truth, and the speech is, Allah is governor over what you say. Glorious, Glorious, Holy, Holy. Lord of Angels and Spirits. How great is the dominion of Allah, Alīya Sherahya, Alī Alī, to Him, to Him, to Him, to Him, is the Kingship of the Heavens and the Earth, to Him, to Him, to Him, are established the heavens and the earth for Him as a governor and to Him you shall return. He is the fastest of reckoners; if He wished he would cause a sign to descend from the Heavens, that their necks be eternally subjected to it.'"

Then the thirty-fourth Tayleq, named Smahel, entered in the form...

ثم دخل الطيف الثالث وثلاثون عليه  
 واسمه لطيف في صورة انسان له راس فردي ورجلا كلبه وايديه يد انسان  
 نزل له سليمان مع ما قصادك واين مسكنك قال من كيبه في البحر الجوار  
 وبدا دايما اذ اخذ في الانسان غلبت على عقله وكبرت قلبه وتناخذه  
 بالارعة والعما والامراض والاسقام وتناخذه سبه الوسوسة قال  
 فيقطوش دواء له يا نبي الله يؤخذ شيطان ولو بان زكراونه كهيون عطر رقيق  
 مخرج ويحق من ماله ما كان ينفق وينفع البقية بملحامة ثم يجمع  
 ويسعط بها ويسقي له منها وتكتب له هذه الاسماء مع عمة من العارث  
 او من الحرون المتقدمة الذكر مع هذه الاسماء يسير بادن الله عز وجل  
 وهي هذه الاسماء اعبدكم يا من علف عليه هذه الاسماء من شر الجن والانس وال  
 الشياطين والثرابع والزواجر والناهشم ومن شرهم وما يكيدون من ارباب  
 العالج والنفوة ومن جميع الارباع المودبة نفوس هذه الاسماء العظام وال  
 الكلمات الخرام ويحق شيخكم وكبيركم ويحق عهدهم واطم وايمانكم  
 بلا تغربوا حامل هذه الكتاب ولا من يعلق عليه من جميع الاديان واعتر  
 لوا عنه بالحق والقول والله على ما نقول وحيل يسوع يسوع قدوس  
 قدوس رب المليك والروح ما اعطى ملكا من اسم سلك الله اعبا شرابا  
 اعين له عين له له ملك السموات والارض به به فامنا السموات والارض  
 له العظم واليه ترجعون وهو اسرع العاصيين ان شاء نزل عليهم  
 من السماء اية بضلت اعلم فمهم لها ناعضن ثم دخل  
 الكيلو الرابع وثلاثون عليه واسمه تسم قبل في صورة

of a man with a snake entwined around with its head on his back, and its tail at the bottom of his feet. In his hand was the semblance of a mule's tail. Solomon, peace be upon him, said to him, "What is your corruption? Where is your residence?" He said, "I reside in bridges and sea crossings. My corruption is that if I take a person, I choke him until he foams like a camel. Then if I leave him, he will run from his place until he doesn't comprehend what he does, nor know wherein he is." Fiqitush said, "The medicine for this, O prophet of God, is the hile of a male goat, the bile of a crane, the bile of a crow, and the urine of a siring hull. He should sniff it on consecutive days and he will be cured by permission of God. Most High and Supreme. Then write these names for him, adorn him with them, and spread them upon him. They are thus: 'O Divine One, who gathered the ages within His grip, I praise Him boldly, there is no beast that He has not taken by his forelock. He revealed the guarded secret. Because for him nothing is clouded, O Haneh, protect the carrier of this ailment from all evil and spare him from this affair, by permission. O Zil, Faṣel, Beshmuil. You prepared the essence for the spirit and You lowered the Pen to the Tablet, O Berya Waṣul, Alhya Sherahya, Adhoui, Ashaot, Al Shedaī, Glorious, Holy, Lord of Angels and Spirits. There is no God but He, to Him is the governance and He is the fastest reckoner.'"

Then the thirty-fifth Tayleq, named Beqasūn, entered in a human form. He had the head of a black dog with two horns, two wings, and eyes in his chest. Solomon, peace be upon him, said to him, "What is your corruption? Where is your residence?" He said, "I reside in mombs. My corruption is that if I seize a person I suffocate him during his sleep and seize him with drunkenness." Fiqitush said, "The medicine for this, O prophet of God, is safflower root and the fat of a black snake, from which he should sniff...

رجل عليه حية ملونة رأسها في ظهره وذنبها أسفل رجله وبجذعه حية  
 ٢ دنه بغل قال له سليمان عجم ما بصادك واين مسكنك فان مسكنك الجسور  
 ٣ وفنا لير المياد وصادك اليه اذا اخذك الانس خنفته حتى يزيه  
 مثل زبد البعير المتعلج فع اذا تركته يترد من مكانه الذي هو فيه حتى  
 ٤ لا يدخل على ما يصنع ولا يدري به اية مكان هو قال فيفطوش  
 دوا هذا يا نبي الله مرارة تيس ومرارة كركي ومرارة غراب وبول  
 ٥ ثور تحلل ويستعظمه ايام منتدابة يبر ابادن الله  
 عز وجل ثم تكتب له هذه الاسماء وتعلق عليه وينشر بها ويهين  
 ٦ هذه الالواح يا من جمع الخير من فضته واحمره اجردا ما مزجا بها  
 ٧ ادهو اهت بن صينها واخذته على العرا المصون ما كان فيه مفروق يلا  
 ٨ فاشبه ان نجح صاحب هذه العلة من كل شر وان تكلمه امر باذن بلادن  
 يا هبل باصل بشماويل اهله التوانة للروح ودلت القلم على اللوح  
 ٩ يا بريد و صول يلهل شراهيل اذونين اصلونه الرشة اذ سبوح قدوس  
 ١٠ رب الملكة والروح لا اله الا هو له الحكم وهو اسرع الحاسبين  
 ١١ ثم دخل الكيف الخايس وثلاثون تحليه وسمه يقتسمين  
 ١٢ في صورة اسنان له راس كلب اسود وله قرنان وجناحان وعينان  
 ١٣ مدرة قال له سليمان عليه السلام ما بصادك واين مسكنك قال مسكني  
 ١٤ في الارحام وصادك اليه اذا اخذك الانس اخفه في منامه و  
 ١٥ اخذه بالسكرة قال فيفطوش دوا هذا يا نبي الله يوخ  
 ١٦ عروق الفركم وهو العصفور وشحم حية سودا يستعظمه ويحنت  
 ١٧ البعير اذ يلهل شراهيل اذونين اصلونه الرشة اذ سبوح قدوس  
 ١٨ رب الملكة والروح لا اله الا هو له الحكم وهو اسرع الحاسبين



Lahif



Smahel



لهيف

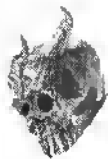


سمهل

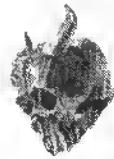




Beqasmīn



Aljūnd'



بقسمين



الجندي

place. Allah, Allah, Allahi, there is no God but He, and He is the Mighty and Wise. There is no strength and no power but through Allah, Most High and Supreme."

Then the thirty-seventh Tayleq, named Talyaba, entered in the form of a black, one-eyed woman. She had the eyes of a crow, the nostrils of a dog, and the feet of a donkey. Solomon, peace be upon him, said to her, "What is your corruption? Where is your residence?" She said, "I reside in ruins. My corruption is that if I take a person, I appear to him in four faces: the face of a pig, the face of a lion, the face of a serpent, and the face of a cat, and with these I scare him in his sleep and waking." Fiqrīnī said, "The medicine for this, O prophet of God, is cane root, mandrake root, galbanum and sea sponge, all of which should be pounded together and mixed, and given to him to drink. Also write the covenant of Iblis, God curse him, which was previously mentioned, for him. Also write these names for him: 'I shield myself from the evil Al-Ahmer, the son of Iblis; he has no way to get to me and no dominion to reach me along the ages and time. He has no way to reach me in a place where I shield myself by God from his evil, and hosts. By the name of Allah, most Gracious, and most Merciful, depart from me in failure, and leave me, in your humiliation, because you have overstepped enough. For He is the one before Whom all tremble and all hearts palpitate, and at His mention, love is elevated. I cast them out, protected against them, and cause them to moan with the name of Allah, the One, the Subduer. There is no strength and no power but through Allah, Most High and Supreme."

بسم الله الرحمن الرحيم

Then the thirty-eighth Tayleq, named Sefir, entered in the image of a man ugly in appearance with a deformed nose. He had the spread tail of a peacock rising from his feet to his head. Solomon, peace be upon him, said to him, "What is your corruption? Where is your residence?"...

الله الله لا اله الا الله العزيز الحكيم ولا حول ولا قوة الا بالله العلي  
 العظيم ثم دخل الطيلق السابع وثلاثون عليه  
 واسمه طليبا في صورة امرأة عوراء سوداء لها عين غرابية وذو خرطوم  
 كلب ورجلين حمرا قال لها سليمان عليه السلام ما بفسادك واين مسكنك  
 قال مسكني في المتاسر وفسادي اني اذا اخذت الانسان الغليل له  
 في اربعة اوجوه وجه خنزير ووجه اسد ووجه ثعلب ووجه سنور  
 وبذلك اجزع في منامه وفي يقظته قال فيفكوش دوا هذا عروق  
 انفس وعروق الروح وعروق الفم وزيت البحر يدق الجميع ويخلط  
 ويسحق منه ويكتب له هذه الاسماء عه ابلين لعنه الله وهو الذي  
 تقدم ذكره وكتب له هذه الاسماء احتجبه من شر الاحمر ابن ابليس  
 بلا سبيل له عليه ولا سلطان يعل به اليه على كل حال انه ممر وال زمان  
 فليس وصول اليه في مكان اخترت بالله من شره ومن اشياء عه لبع  
 الله الرحمن الرحيم فتولوا عليه حابيين وانصروا ما مومنين فشكلو  
 باجر وياهمو الذي ترتد منه البرايص وتغيب منه الابية وتربيع  
 من ذكره الفؤاد فخرت مع وحررت مع ونجرت مع باسم الله الواحد القهار  
 لا حول ولا قوة الا بالله العلي العظيم

بسم الله الرحمن الرحيم

ثم دخل الطيلق الثامن وثلاثون عليه واسمه  
 سفير في صورة رجل فيبع الوجه منطش الذو وله ذنب كحمار من ربيع  
 مع فم فيه اثناسه قال له سليمان عليه السلام ما بفسادك واين مسكنك

He said, "I reside on the tops of the mountains. My corruption is that if I seize a person, I seize him with melancholy alternating at times with laughter." Fiqitush said, "The medicine for this, O prophet of God, is capers, which should be cooked and given to him to drink with hemia ointment. Write these names for him, with the covenant of Al-Mazluh, the son of Iblis, God curse him. They are: 'Alohīm, 'bedrīm, Ahrīm, Smīlīl, Kasihyāl, Atarush, Harhush, I shield by Allah from Al-Tawabegh and Al-Zawabegh and from their evil and from their trickery, and I remove their enchantment, by the name of Allah, the Supreme, the First, the Ancient, the creator of the Jinns from poisonous Fire. By Him I reach and by Him I extend over every charlatan and intruder. I throw at them the Fires of Allah, and I rebuke them with Allah's complete words, so that they don't reach the carrier of this book. There is no strength and no power but through Allah, Most High and Supreme.'"

Then the thirty-ninth Tayleq, named Hamudī, entered in the form of a woman with two wings, one leg, and in her hands were two black snakes. Solomon, peace be upon him, said to her, "What is your corruption? Where is your residence?" She said, "I reside in wombs. My corruption is that if I seize a person, I squeeze his heart. I also kill infants in the stomachs of their mothers. I seize the woman with fainting, self-harm, and heart palpitations." Fiqitush said: "O prophet of God, the cure for this is leeks and asafetida cooked in oil. Then give him cow tallow to drink with them. Write these names for him, with the covenant of Alham bin alhīm. This is his covenant and first binding by permission of God. It is this: 'Allah the Irresistible, drives from me the deviousness of the sinner, by banishment in the mode of Alham Ben Alohīm. There is no strength and no power but through Allah, Most High and Supreme. I shield myself by Allah from the Tawaleq and the intruders and from the evil of the Jinns and the Maradali. By the names of Allah, I gained exclusive power, and blocked every stubborn Jinni ...

قال مسكين بن روبر الجبل وفسادها انما اذا اخذت الانفس اخذته بالسلطوت واخذت بالخط قال فيفكوش دوا هذا يا نبي الله غروب الاضفة الهضبة يكمن ويسكن منه هذه العنق وتكتب له هذه الاسماء مع هذه المذهب بن ابليس لعنه الله الوهم عبد ربح احارب سميليل كسميليل اتاروش هرهروش اخذت بالله من التوابغ والزوابغ ومن شرهم ومكرهم واخذهم على شرهم لسم الله العظيم الاول القديم خالق الجان من نار المصوم به اصول وبه الحقول على كل محتل وكما ربي ارميتهم بنار الله وزجرتهم بكلمات الله التامات فلا يطون الر صاحب كتاب هذا حول ولا قوة الا بالله العلي العظيم ثم دخل الصليبي التاسع وثلاثون عليه واسمه محمود بن صورة امرأة لهما جن خان ولها رجل واخذوا به بها جنتين سراد او تين قال لهما سليمان عليه السلام ما فسادك واين مسكنت قال مسكين بن الارحام وفسادها انما اذا اخذت الانفس عصاة بواجده وقتل الجنين بن يكون امهاتهن واخذ المرأة بالعشوة وض النعس والتوفان قال فيفكوش دوا هذا يا نبي الله يوفى الكراث والخلتين يكمن بالزينة ويسكن بسمن البقر وتكتب له هذه الاسماء مع هذه الدعاء بن الوهم وهو صاحب هذه ومثاله الاول ان ظله وهو هذا الله الجبار يصرف عن كبد العبد ضرورة وجه الدعاء بن الوهم ولا حول ولا قوة الا بالله العلي العظيم واخترت بالله من الطوائف والفوارق ومن شر الجن والمردة باسم الله استل ثرت وفهرت ومنعت كل جنه



Talyaba



Sefir



طليابا



سفر



and strong tyrant. On Allah do I depend, for He is my sufficiency, and the best governor. O Allah, O Eternal, O Self Sustaining, cure this sickness, for Thou are capable of all things. Bak'k'ar, is Fatetaketa'a, Allah. There is no strength and no power but through Allah, Most High and Supreme.' "

Then the fortieth Tayleq, named Alnefis, entered in a human image. He had the head of a human and his hands were the hooves of a mule. Upon him was entwined a snake, its head protruding from behind him and its tail between his legs. Solomon, peace be upon him, said to him, "What is your corruption? Where is your residence?" He said, "I reside in rivers. My corruption is that if I seize a person, I take him with evil, sever him from sleep, day and night, and from rest, so that no one knows the cause of his transmutation." Fiqitush said, "The medicine for this, O prophet of God, is to write for him these names and adorn him with them, along with the oath of Al-Mazhab Ben Iblis, God curse him. This is what you write: 'O Divine One, I turn my face to You, O Divine One, I support my back on You. O You who supports who has no support, who provides who has no provision, who props who has no prop, rescue me, O rescuer of those crying for help. By Shafah, Sahafah, Frion, Barkim, answer by the Lord of these names and the Lord of Yadmoh, Shumshut, Kilfish, Enoch, Ahya Sherahya, Sabaot, Al Shedaï, Holy, Holy, Holy, Lord of Angels and Spirits. There is no God but He, to Him is the governance and He is the fastest judge. There is no strength and no power but through Allah, Most High and Supreme.' "

Then the forty-first Tayleq, named Hurta, entered in the image of a man. He had a long beard and in his hand was a black snake. Upon his head he bore a turban with its tiars dangling behind. Solomon, peace be upon him, said to him, "What is your corruption? Where is your residence?" He...

عنه وجبار شدة به وعلله توكلت وهو حبيب ونعم الوكيل بالله يا  
 حنن يا فيوم اشخص بك العلة انك على كل شئ قدير بك الخطي  
 بين فطمتك عدل الله وما حول ولا قوة الا بالله العلي العظيم  
 ثم دخل الكيلو الاربعون عليه واسمه النقر  
 به صورة انسان له راس انسان وبه به يديه يغفل وعليه حبة ملتوية  
 بة راسها خارج من خلفه وذنبها من بين رجليه قال له سليمان ع  
 ما مصادك وابن مسكنك قال مسكني في الانهار وفسادها ايها  
 ذا اخذت الا انسان ان خفته بالنشر وفتح الكهر والفرقاة والسحابات  
 تحت لا يدرى احد من ايد شيس مرجعه قال فيفككوش دوا هذا يا نبى  
 الله ان يكتب له هذه الاسماء وتعلق عليه مع عمه المعهدين بلبيس  
 لعمه الله وهذه ما تكتب اللهم ايموجهمه وجهم اليك اللهم  
 اسئد كهر يد اليك يا سئد من لا سئد له يا خبير من لا د خبر له يا  
 عماد من عماد له اغشيه يا غياث المستغيثين بشهادة شفاعة  
 فريون بركهم اجبوا برى هذه الاسماء وبرى يعموه شمشط  
 كيلفيس انوخ ابقيا سرا ميل صباوت الى شدة ايد فوس فوس فوس  
 رب المليك والروح لا اله الا هو له الحكم وهو اسرع الحاسين ولا  
 حول ولا قوة الا بالله العلي العظيم ثم دخل الكيلو الاحد  
 والاربعون عليه واسمه حورتا به صورة رجل كهن  
 اللحية وبه يديه حبة سوداء منعم بعمامة مسلسلة احرا بها  
 الى خلفه قال له سليمان عليه السلام ما مصادك وابن مسكنك قال



آل تامل



آل تامل

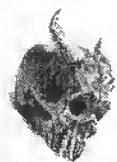


همو داي

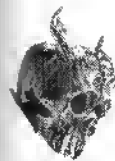


النفس





Hūrta



Alrahiāh



حورتا



الراهية



He, He, the Exalted Lord of Light. Heal, O Healer, for there is no healer but you. By your honor, O Noah, O Kheteder, O He who is capable of all things. There is no strength and no power but through Allah, Most High and Supreme."

Then the forty-fourth Tayleq, named Alkhafas Makhrug, entered, with the head of a bird with two wings. When he saw him, he was amazed by him. Solomon, peace be upon him, said to him, "What is your corruption? Where is your residence?" He said, "I reside before the doors of houses. My corruption is that if I attack a person, he vomits and faints, breathes rapidly, and he is overtaken by whispering and inner turmoil." Fiqitush said, "The medicine for this, O prophet of God is for him to be walked until he awakens. He should then sniff yellow coral. Also, the following names should be written for him and be adorned on him and they will be his cure by permission of God, the Exalted: "I seek protection from Allah from the evils of Zoubagha and the four Jinu who sit at the crossroads and are raised into every place. Awaken by these names, for He brings the dead back to life, and by the Lord of the End and the Beginning, to no Ifrit among them with me a residence. I seek protection through Allah the creator of the Heavens and the Earth, and the creator of the night and day and giving everything before Him its own consequence. By Him am I shielded and protected, and He is the protection. There is neither power nor will but through Allah, the Most High and Supreme. Daulakh, Barakh, Zila, Mai'jala, Safi, Sayf, Khafusli, Shi'rash, Midrash, Shngish, Hotoḡina, Nush, Kushi, Karkūsh. There is no strength and no power but through Allah, the Most High and Supreme."

Then the forty-fifth Tayleq, named Alwisnas, entered in the form of a woman. She had two wings and two horns and seven feet. On her waist was a rope that was tied and dangling from behind her. Solomon, peace be upon him...

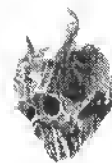
مهورب النور الاعلى يا شافي لا شافي الا انت بعزتك يا نوح يا  
ختم يا من هو على كل شئ ولا حول ولا قوة الا بالله العلي العظيم  
ثم دخل الصليق الرابع واربعون عليه  
واسمه الخكاج عترو و الله واس الكبير وجنا حتر لهما راء عجب منه قال له  
سليم عليه السلام ما هذا و ان مسكنك قال مسكني عند ابواب  
ليوت وفساد انا اذا اخذت الانسان اخذه بالقي والعتيان وا  
لتجس المتعبد وناخه بالوثنية وحدث النفر فقال فيكوش  
دوا هذا يا نبي الله يمشا حتر يعيا ويسقط بالاحقر بالمرجوع بالعمى  
وهو اصغر سليم ويكتب له ايضا هذه الاسماء وتعلق عليه غير  
بروه ان مثاله تعلق احتررت بالله من شر زوجته ومن الجن الاربعة  
القاعون على المشرفة والمرتبين الركل موضعة اضر فتم بهذه  
الاسماء ويعجبون ويحبون الموتى ويرب الاخرة والاولى فليس لعجوبة  
منهم معية قوام واخترت بالله خالق السموات والارض والخلق  
اليل والنهار وجعل كل شئ عنده بمقداره امتنعت واخترت  
وهو عز وجل ولا حول ولا قوة الا بالله العلي العظيم ملاح براخ ميلا  
متعجلا صعب صايف خاكوفة شعراش ومزراش شوفيش حكيما  
نوش كوش كركيوش ولا حول ولا قوة الا بالله العلي العظيم  
ثم دخل الصليق الخامس واربعون عليه  
واسمه الوسولس به صورة امرأة لهما جناحان وفرنان ورجل بنبعة  
وبه وسكها ثوب مشدود مسيل من خلفها قاله سليم ع



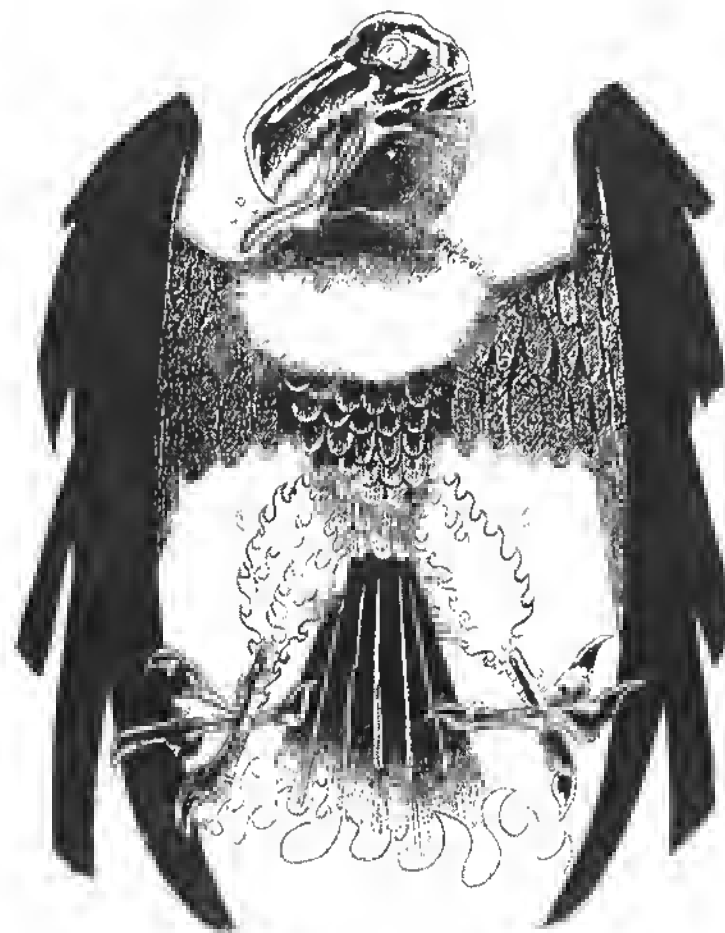
Alḍarban



Alkḥaṭaf



الضربان



الخطاف

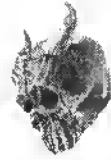








تسواسا Aluswa



تيدام ملدم Mellem

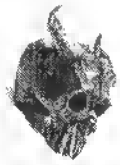


الوسواس



يد ام ملدم





Alzūah



Alnabab



الزوعة



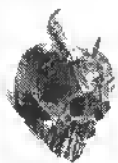
النباہ

of rue. He should sniff them and the names should be written for him with the covenant of Maymun Ben Kalkasnu, the cloudy. It is these names: 'By the name of Allah and by Allah. There is no strength and no power but through Allah, the Most High and Supreme. I seek refuge in Allah, I depend on Allah, and I find protection in Allah from the Tayleq, intruders and every rebellious shitan. I am in the sponsorship of the most Merciful, by Him I am shielded and He is the rescuer of all crying for aid. From His awe, all that are on His Earth and in His Heaven were terrified, and all things obeyed Him by His command. There is no strength and no power but through Allah, the Most High and Supreme.'

Then the forty-ninth Tayleq, named Almul', entered in the form of a woman. She had the feet of a dog and on her back was a black snake with its head protruding from behind her and its tail between her legs. Solomon, peace be upon him, said to her, "What is your corruption? Where is your residence?" She said, "I reside in ruins. My corruption is that if I attack a person, I degrade his mind. I leave him incoherent and without enthusiasm. I appear to him at times as a dog and at times as a snake and I leave him with maladies." Fiqitush said, "The medicine for this, O prophet of God, is the oil of rue, Swiss chard juice, one qirat of purgative, and one qirat of pure gentian, to be given to him to drink, and to sniff. Also write these names for him and give them to him to drink and place them upon him, and they are: 'Alhya, Alhya, Alhya, Ah, Ah, Ah, Hu, Hu, Hu, Lah, Lah, Lah, Bah, Bah, Bah, He, Allah, Alhya Sherahya, Alhya Sherahya, Alhya Sherahya, Adou, Adou, Adou, Sabat, Sabat, Sabat, Al Sheda, Al Sheda, Al Sheda, Alohim, Alohim, Alohim, Balutha, Balutha. In Your name O Divine One, the cause of all causes, You are the Creator, the Gracious, the Distant, the Guide to the path of the right guidance and propriety. O Divine One,...

الاسماء التي يكتبها ويكتب له الاسماء مع هذه ميجون بن كلكتسون  
الغليل وهو من هذه الاسماء ليعال وبالله ولا حول ولا قوة الا بالله  
العليين العظيم اعتررت بالله وتوكلت على الله وامتنعت بالله من الكواقي  
والكوارف ومن شر كل شيطان مارد انا في كلمات الرحمن به امتنعت و  
موتيت المستغيثين ومن عفاة فرع من ارضه وسماواته وا  
كامله كل شيء باخرة ولا حول ولا قوة الا بالله العليين العظيم  
في حوزة امارة لمارجل كلب وعلى كمرها حية سودا راسها خارج  
من خلفها وذنبها بين رجلها قال لها سليمان مع ما فسادك ولين  
مكنت قال مكنت في الغراب وفسادك لني اذا انا غت الى  
ينزل اخذته تحت النسر حتى يرسل عقله وتركه لا شيعه على شيء  
الاسم ولع فيه واشبه له مرة بكله ومرة غيبة واورثه السقم  
قال فيفكوش دوا هذا يا نبي الله زيت فجل وما او حول السابق  
وفيراك ما شيه وفيراك كفسد خالص يسقيه منه ويسعط  
تعلق ومن هذه اسماء امهات امهات هو هو هو له له به به به  
هو الله امهات امهات امهات امهات امهات امهات امهات امهات امهات  
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الله خالق الرحمن والعزب والهزل الحريق الرشا والاصواب اللهم



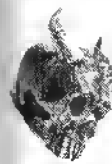


آلتما



المولع

136



Alwiswas Alakbar



الوسواس الاكبر

137

He said to the Heavens and Earth, come unto me obedient or unwilling. They said me come obedient. There is no strength and no power but through Allah, the Most High and Supreme."

Then the fifty-first Tayleq, named Alkhanas Alasghar, entered in the form of a human with the head of a ram. Solomon, peace be upon him, said to him, "What is your corruption? Where is your residence?" He said, "I reside in the terror of the night. My corruption is that if I attack a person or a woman, I cripple her from her back to her nape, and give her a duodenal ulcer." Fīqītush said, "The medicine for this, O prophet of God, is shrubby juniper and asafoetida, and she should be given wine to drink. She should be covered with wool and her head should be rubbed briskly with yellow coral. Write the following names for her: 'Mihlūh, Hihlūh, Holy, Holy, Holy, Lord of the Angels and of Spirits, Aluya Sherahya, Aluya Sherahya, Adonī, Adonī, Adonī, Šahaot, Šabaot, Šabaot, Al Shedaī, Al Shedaī, Al Shedaī, Alohīm, Alohīm, Alohīm, He, He, He, Lord of the Highest Light; By Him, By Him, By Him, the heavens and the earth were established; To Him, To Him, To Him, the kingship of the heavens and the earth. There is no God but He and to Him is the governance, and He is the quickest of reckoners. There is no strength and no power but through Allah, the Most High and Supreme.'"

Then the fifty-second Tayleq, named Alhanqa, entered in the form of a woman. She had the head of a dog, and the rest of her body was averagely formed. Solomon, peace be upon him, said to her, "What is your corruption? Where is your residence?" She said, "I reside around the seas. My corruption is that if I attack a person, I seize him from his heart, then I take him with depletion, and no one knows anything has befallen him. Then I leave him till everybody thinks he is dead. ...

هذا يعني قال للسموات والارض اجيئا / بيتا مو عا لوكرها فالتا اتينا  
لما يعني ولا حول ولا قوة الا بالله العلي العظيم ثم دخل الكيليق  
الا حدس والحمسون عليه والخناس لا خطر في صورة  
انسان له راس كبش قال له سليمان مع ما فسادك وابن مسكنك قال  
مسكني في تحت الين وفي ارض ابيه اذا اخذت الانسان والمرأة اخذ  
ما بقوا حيا وفجاءها واوريها ابوابا قال فيفكوشن حوا هذا يا نبي  
الله ايقظ وحليتي فيفكوشن ويكل بصوف ويقل راسها  
بالمرجاة وهو مريم في ذلك يدهن ويرج به الراس ويكتب له هذا الا  
ما لم يكلها كالمح الملح ما كان اكل طلسا مع اكل  
على راسه صلص مملوكة مملوكة قدوس قدوس قدوس قدوس  
الملك والروح اهل اشرايلا اهل اشرايلا ادوناي ادوناي ادوناي  
ناي صباوت صباوت صباوت الرضايد الرضايد الرضايد الوهم  
الوهم الوهم وهو هو ريد النور الاعلى به به فامت السموات و  
الارض له له ملك السموات والارض لا اله الا هو له الحكم وهو  
اسرع الحاسين ولا حول ولا قوة الا بالله العلي العظيم

ثم دخل عليه الطيلق الثاني والحمسون واسمه التمه في صورة  
امرأة لها راس كلب وسائر جسده معها معتك خلفه قال لها  
سليمان مع ما فسادك وابن مسكنك قال مسكني حوالى البحار و  
فسادني اذا اخذت الانسان اخذه بعودي ثم تلتحقه بالفلو  
لا يعلم احد ان به شين ثم تركه حتى يحسن النام كالمح الا انه ميت

الفتح  
عنه  
نقل  
حزقيل

Fiqitush said, "The medicine for this, O prophet of God, is cerussite, zedoary, arnica, camphor seed, and acacia, from each about one mithqal. He should be given wine or lukewarm water to drink. Also write these names for him:

لنكس كشك هذا ساجح  
 حوالا امراح المبح باطمة اوكلو الكمم عاوس وجوس  
 وروس قروس هوكل المبالا المن

Hu, Hu, Berwan, Owlis, Les, Les, Les, Heher, Hu, Hu, Hu.

لنكس كشك هذا ساجح

Ahya Sheraliya, Ahya Sheraliya, Ahya Sheraliya, Holy, Holy, Holy, Adonī, Adonī, Adonī, Šabaot, Šabaot, Šabaot, Al Shedaī, Al Shedaī, Al Shedaī, Alohīm, Alohīm, Alohīm. But if the Quran allowed you to move the mountains, and divide the earth, or to speak with the dead, it would be only by the permission of Allah and all matters His. There is no strength and no power but through Allah, the Most High and Supreme."

Then the fifty-third Tayleq, named Hasen, appeared in the form of a man. He had two wings and his hands were the paws of a dog. The rest of his form was that of the sons of Adam. Solomon, peace be upon him, said to him, "What is your corruption? Where is your residence?" He said, "I reside in the law courts. My corruption is that if I attack a person, I choke him without his mind fading. I seize him with back and knee pain." Fiqitush said, "The medicine for this, O prophet of God, is mummy water and capers, four qirat of each, and gentian and opium, a qirat of each. All of these should be compounded and then dipped in bull urine. This should be given to him to drink and to sniff, and write the following names for him. This is what you writes...

قال فيقوش دوا هذا يابى الديونذ بهم ابيض وزباد ودرولم  
 وخبه كافر ومن العفان فيه من كل واحد مثقال ويسقيس بنثره خمر  
 او بعا فابتر وتكتب له هذه الاسماء وبعدها

لنكس كشك هذا ساجح  
 حوالا امراح المبح باطمة اوكلو الكمم عاوس وجوس

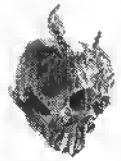
وروس قروس هوكل المبالا المن هو هو هو بروان اوليس

لنكس كشك هذا ساجح  
 حوالا امراح المبح باطمة اوكلو الكمم عاوس وجوس

ايها شرابها ايها شرابها ايها شرابها قروس قروس قروس احو  
 فيه اوه احوين احوين حياوت حياوت حياوت الرضاية الرضاية  
 الرضاية الوهم الوهم الوهم ولوان فرانا سيرة به الجبال او  
 فكتة به الارض اوكلع به المونس باء الله الامر جميعا و  
 حول وكافوة الابالذ العيس العظيم ثم دخل عليه الكيلق  
 الثالث والخمسون واسمه حسن في صورة رجل له جناحان ويدا  
 به كلبه وشارب جعدة خلفه شياح قال له سليمان عليه السلام  
 ما بك واين مسكنك قال منكبي في مجالس القضاة و  
 ديا اية اذا اخذت الان شرا اخففته من غير ان يعرف

عقله واخذه بوجع الظهر والركبتين  
 دوا هذا يابى الديونذ بهم ابيض وزباد ودرولم  
 س واجين من كل واحد قيراطا يدق الجميع وبعدها ببول قور  
 ويسقي منه وبعدها وتكتب له هذه الاسماء وبعدها تكتب





Alkhanas Alaaghian



الخناس الاصغار



Alhamqa



الحمقا

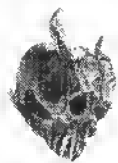
فمستعاضا بالاسلام حسدا واسما واحدا مع ما لا حرجا لسلولر

'[ safar, Fīrat, Dahat, Ahiya Sherahiya, Ahiya Sherahiya. Write for him the amulet of Solomon, peace be upon him, or write for him an amulet and the Surat al-Sujda with "blessed is the kingship, and He is capable of all things." There is no strength and no power but through Allah, the Most High and Supreme."

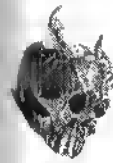
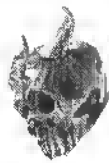
Then the fifty-fourth Tayleq, named Almasur, entered in the form of a human. He had the head and hair of a monkey. His middle was the torso of an ant. Solomon, peace be upon him, said to him, "What is your corruption? Where is your residence?" He said, "I reside in areas of filth and excrement. My corruption is that if I attack a person, I sit in his stomach like feces. I destroy his point of rest and make him dislike all pleasures. I enslave him with an itch in his body and make wine pleasant to him." Fiqitush said, "The medicine for this, O prophet of God, is pepper, black cumin, long pepper, and white hellebore, dried rue, and ginger, all of which should be compounded and sifted and given to him to drink with starchy water that is cooked and thickened with lemon, salt, and endives. He should be fumigated with the bones of fish at night and noon, and with tamarisk wood, and he will be cured by permission of Allah, the Exalted; and There is no strength and no power but by Allah, most high and majestic."

Then the fifty-fifth Tayleq, named Balem, entered in the form of a man. He had the head of a monkey, the feet of a bird, and two wings. Solomon said to him, "What is your corruption? Where is your residence?" He said, "I reside in water. My corruption is that if I attack a person, I seize him from where he doesn't see me. I tear him and make his body lose consciousness. I affect his orientation, and alter his vision, I take him night and day and I don't delay in taking him. There isn't...

فمستعاضا بالاسلام حسدا واسما واحدا مع ما لا حرجا لسلولر  
عقب صخر فورا جهات اميا شرابيا اميا شرابيا والخبلة حزن  
سليم عليه السلام او تكتب له سرز وسورة النجدة مع تبارك الملك  
وهو عثر كل شئ من قدير وما حور وما قوة الابالہ العليہ العظیم  
44 ثم دخل عليه الكيلو الرابع والخصمون واسمه  
الما سوريه صور انسان له راس وشعر فرد ووسكه عجز نملة  
قال له سليمان عليه السلام فاجسادك واين مسكنك قال يرموا  
ضيق الاله نجاس والابوال وجساديه ايه اذا اخذته الانسان  
نفذت بكنه كالخراج واحد من مقدمه وابغضه اللذان كلهما او  
لعه بكنه بكنه واخذ له النجى قال فيطكوش دوا هذا  
بابي الله فليقل وكامون كروميه ودار ملقل وحرق ابيض  
وسد اب بابس وزنجيل بيقوم ويغسل ويغسل منه بيا النشا  
يكنى ويغسل على الخامض والمالح والبقل ويورخن بكنه السمك  
بالعشا والغذات ومحطبه الكروا بيس باذن الله تعالى وما حور  
45 وما حور الابالہ العليہ العظیم ثم دخل عليه الكيلو الخامس  
مسر والخصمون واسمه بلع بكنه حور رجل له راس فرد  
ورجلان كباير وله جناحان قال له سليمان عليه السلام ما جسادك واين  
مسكنك قال مسكني في الماية وجساديه ايه اذا اخذته الانسان  
نسان اخذته من حيث لا يران فاخذته واغشى حسه واخيل  
وجهه واقلب بصره واخذته بالليل والنهار وما باله في فيما اخذته ولا يه



Hasen



Almasur



حسن

146



الماسور

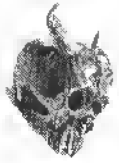
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a fire in me I don't cast." *Fiqitush* said, "The medicine for this, O prophet of God, is to take one from among the wild cats and slaughter it, and dry it with ammonium salt, then give him some of it with water. He should also be anointed with sesame oil and he should abstain from eating anything with a soul. His food should be walnuts, almonds, sesame, honey, sugar, and he shouldn't drink unfermented grape juice or wine, and that will be his cure by permission of Allah."

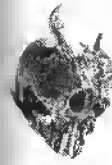
Then the fifty-sixth *Tayleq*, named *Shakhya*, entered in the form of a human. He had the head of a bull with two small horns, and one foot. He had two wings extended to his head. Solomon, peace be upon him, said to him, "What is your corruption? Where is your residence?" He said, "I reside in the water. My corruption is that if I take a person, I take him from where he doesn't see me. I descend to him in his sleep, then leave him thrown. When he awakens, he proceeds to live without any strength coming from him whatsoever. I twist his neck backward, then take him again in his dreams." *Fiqitush* said, "The medicine for this, O prophet of God, is gentian and a branch of capers. He should avoid eating anything that has a soul. He should be anointed with storax ointment and it should be spread upon him and he will be cured by permission of Allah. He (*Shakhya*) is one of the strongest winds, most severe, most inebriating, and most debilitating to the body; we invoke God's protection from him."

Then the fifty-seventh *Tayleq*, named *Bardun*, entered in the form of a human. He had one eye, the nostrils of a duck and the feet of a bird. Solomon, peace be upon him, said to him, "What is your corruption? Where is your residence?" He said, "I reside in the accommodations of coppers, veterinarians, spell-casters, and blood-letters. My corruption is that if I attack a person, I appear to him as a stray dog. I seize him with vomiting, then I shake him with strong shivers, then I cause him a seizure from it." *Fiqitush* said, "The medicine for this, O prophet of God, is the bile of a predatory animal and four frogs, all of which should be cooked together and anoint him with it and have him sniff it. Write for him also the following...

١٤٦  
 اذ نطر رتبته قال فيقوش دوا هذا يا نبي الله يؤخذ من القطونا  
 البرية فيزج ويعلق بطلع هذا انود ثم يسحق منه بما وده من جد  
 فون بالسارخ ويحمر على كل شمس فيه روح ويكون لهامه العجوز  
 اللوز والسمن والعسل والسكر ولا يشرب البعير والكلاب  
 دواء ان شانه ثم دخل الكيلق السادس والخمسون ١٤٧  
 عليه واسمه شاختيا في صورة انسان لمراس ثور وفرنس صغير  
 بين وله رجل واحد وله جناحان الى اعلى راسه قال له سليمان عجم ما  
 فسادك واين مسكنك قال مسكني في المياة وفسادني اني اذا  
 غدت الانسان اخذته من حيث لا يراه ثم انزاليه في نومه ثم اتركه  
 ملفس فاذا افاق اقبل بعينك كما اذا تلب منه بشي وبه  
 عنقه ان خلفه واخذك في الصانع // قال فيقوش دوا هذا  
 يا نبي الله كندس وشو من كبريه وتغتم من كل ما فيه روح وبه من  
 به من الميعه وينشرب اباذن الله وهو اسد الارباح واسد هاباشا  
 وبكرت واجسه ها للجسد نعوذ بالله منه ثم دخل الكيلق  
 السابع والخمسون عليه واسمه يردون في صورة انسان  
 اعور له مقارنك وهين دور ورجل خير قال له سليمان عليه السلام  
 ما فسادك واين مسكنك قال في معافه الحمامين والبياضة والعمال  
 وهراقة الدم وفسادني اني اذا اخذك الانسان انزاليه في صورة  
 كلب معارفة واخذك يلفس ثم ارضيه اربا شانه به ثم تحرقه  
 من الك // قال فيقوش دوا هذا يا نبي الله مرارة سبع وار  
 بية ضفادع يكبح الجميع وبه من به ويسحق منه وتخب له هذه



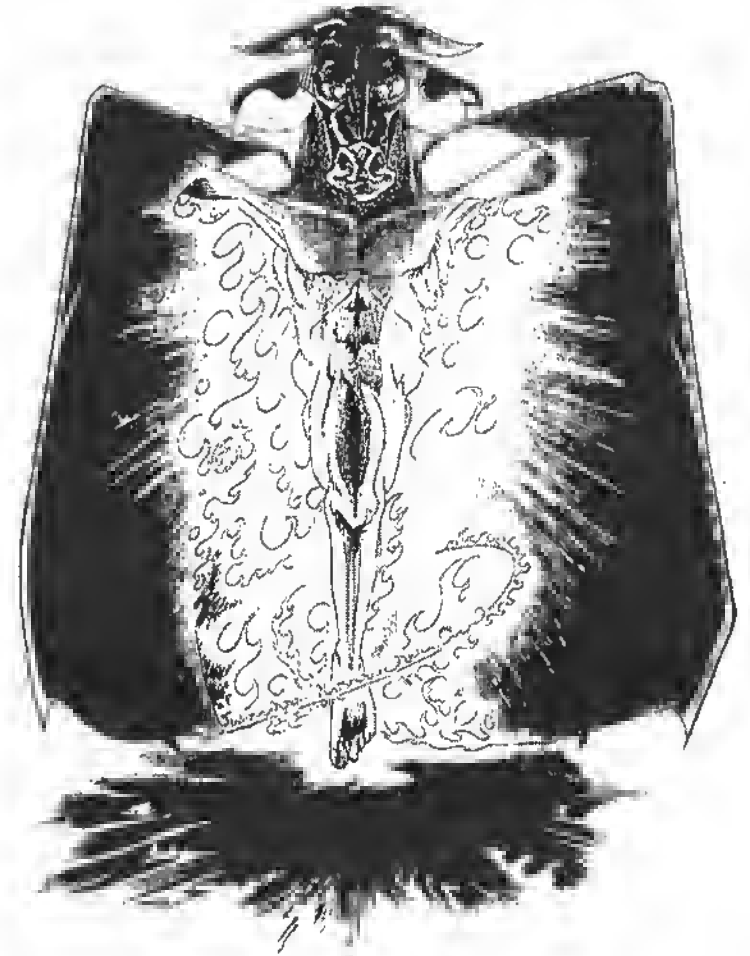
# Baleem



بلم



# Shakhiya



شاخيا





Bardūk



بردون



Bazīd Almajūsi



بزید المجوسی

Then the fifty-ninth Tayleq, named M'ruz, entered in the form of a man. He had one eye and the feet of a dog. From his mouth emerged a human head. Solomon, peace be upon him, said to him, "What is your corruption? Where is your residence?" He said, "I reside in hills, mounts, and mountain tops. My corruption is that if I attack a person, I choke him till he foams. I forbid him food and drink. I appear to him as a man and I run through him till the end of the month." Fiqitush said, "The medicine for this, O prophet of God, is to spread seven thick dates, equivalent dried fruit, and pieces of the extremities of trees on him. Also thirty thannau of water from under bridges and from the deep sea should be poured upon him; then he should made to sniff roses. Write a good amulet from those previously mentioned, and he will be cured by permission of God."

Then the sixtieth Tayleq, named Aluliah Alnasetha, entered in the form of a snake. Solomon, peace be upon him, said to him, "What is your corruption? Where is your residence?" He said, "I reside among the sheep. My corruption is that if I seize a person, I seize him with migraines, pain in the two temporals, head pain, and irregular heartbeat." Fiqitush said, "The medicine for this, O prophet of God, is croton and betel nut palm, which he should sniff from three preparations. He should abstain from eating anything acidic. Also, the following names should be written for him, and this will be his cure by permission of God, the Exalted.

بسم الله الرحمن الرحيم In the name of Allah, most Gracious and most merciful, I seek refuge from the Tayleq and the intruders and from the evils of Maymun and his name and images. I am in the sponsorship of the Gracious, and He is my shield and protector. He shields me from every Shitan, and veils me from every Jiin, and from His awe all that is in His Heavens and His Earth trembled. Equally do you obey...

ثم دخل الكيلق التاسع والخمسون عليه  
واسمه مرون في صورة رجل اعور له رجل كلبه فتخرج من فيه راس انسان  
قال له سليمان عليه السلام ما بئس لك وابن مسكك قال مسكك في  
الشلل والاقوال وروس الجبال وبئس لك ايها اذا اخذنا الانسان  
خفيته حتى يريه ونفيمه الكعلم والشراب ونريه صورة اسنان وانما  
اجره له في الحاشية قال فيفطوش دوا هذا ايامه الله تنشر عليه  
سبعة اوان رباحين ومثلها باكهه يابسة ومن افراد الشجر وما من  
نقد فطره وبيتة تحت البحر ويص عليه وتيسر ثلاثون ثمانا لا تفر  
حيث تصيب عليه ويصطبه من الورد وتكتب له خريجة من الازهار  
المنفحة التي كبر برهان الله ثم دخل الكيلق ا  
لستون عليه واسمه العليله النافضة في صورة حية قال  
له سليمان عليه السلام ما بئس لك وابن مسكك قال مسكك في مواضع  
الغنم وبئس لك ايها اذا اخذنا الانسان اخذه بالصداع ووجع الصد  
غبن وتوجع الراس وضربان القلب قال فيفطوش دوا هذا ايامه  
الله ملو ديلد وهو الكاديب عكبه ثلاثة غراوات وتكفل عن حراشيه  
اكل العموصه ويكتب له في الاسماء في برواه ان ضاله يعمل  
بسم الله الرحمن الرحيم في اسم الله الرحمن الرحيم احضرت با  
له من الكوالق والكورق ومن شر ميمون وباسمه وتعليه اني كعبا  
له الرحمن وهو حرز. ونفتمت يصنعين من كل شيان ونجدين من  
كل جان ومن هنا فته ازبعت من في السحابة وانه وارضه وكذا الكفيعون





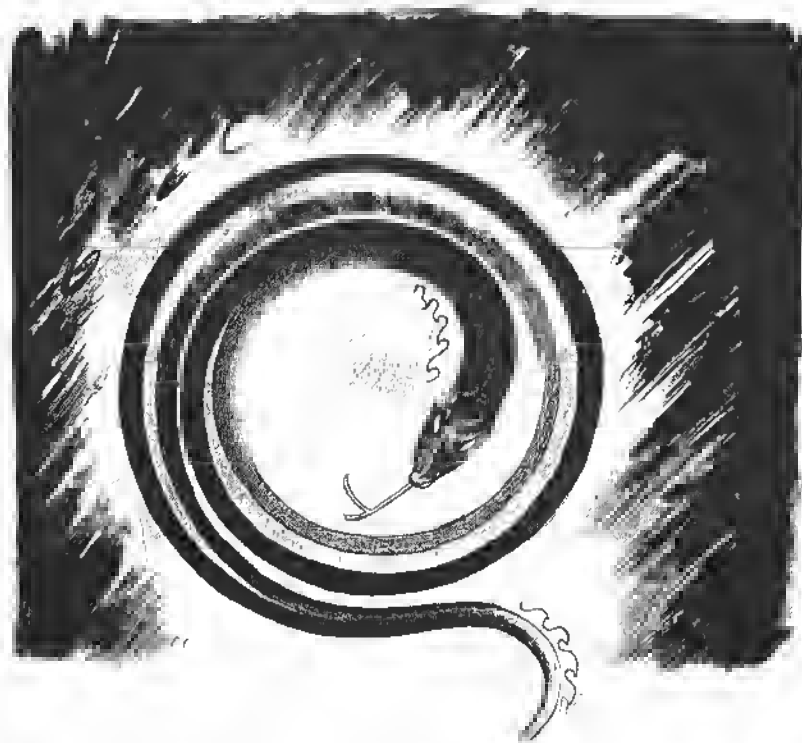
M'aruz



معروز



Almiliyah Alnafidha



المليه النافضة





Marweya



Alfalij



مرويا

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الفالج

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Solomon said to him, "What is your corruption? Where is your residence?" He said, "I reside in churches. My corruption is that if I seize a person, I reflect his brain and his vision till he doesn't recognize anyone, doesn't comprehend words, nor can be guided into place." Fiqitush said, "The medicine for this, O prophet of God, is the bile of a cow to be cooked with murky oil. He should be anointed with it for three days, and the following names should be written for him: 'Ishelnes, Meheraqish, 'shaqar, Sa, Sa, Sah, Sah, Sah, Mahila, Samd', Najkemeta', Holy, Holy, Holy, Lord of Angels and Spirit. If Allah knew there was goodness in them He would have heard them. Or do you recite the scriptures, but you do not understand how you are commanded? Fluayhim, Hazayin, Bula'im, Tolam, Ram, Juhmut, Jumqut, Lata, Sildat, Sildat, Tamesh, Tamesh, Tahush, Af-nesh, Shaqish, Yahn', Shumayl, come forth with Aljaqesh commanding Kamrun; Ma'uj Di'uj, Ma'uj, now Kanesh, Ma'ish, Balaqma, Yahn', Shahak, come hither, M'atish, Al'tush, Tofofof, Aqesh, Aqesh, and do as you are com-manded.' "

Then the sixty-fourth Tayleq, named Als'arī Alyahmī, which is the fever which takes a day and leaves a day, entered in the form of a woman with the constitu-tion of a goat. Her head was that of a woman with loose hair. Solomon, peace be upon him, said to her, "What is your corruption? Where is your residence?" She said, "I reside in the wells and salted waters. My corruption is that if I seize a person, I chew on him till his flesh is inflamed. I ignite inside him like that of fires. I enamor him with cold water, and take him with headaches and hallucinations." Fiqitush said, "The medicine for this, O prophet of God, is Za'atar with liquorice, saffron, and rue. Cook the dissolved...

عقبيق قال له سليمان عجم ما جسادك واين مسكنك قال مسكني في  
الكنائس وصا ديد ليما ان اتخذ الانسان اقلبت دماغه وبصره ولا  
يكاد يعرف احد ولا يعرفه الطلام ولا يهتدس الى مكانه قال فيفطوش  
دوا هذا يا نبي الله مرارة بقرية يطبخ مع من كذا ابر ويدهن به ثلثا  
نه ايام ويكتب له هذه الاسماء على شلته مهرافش عشتريسا  
سكاه ساك ساك مهيل سمع بحكمكم مع فوس فوس فوس وسرب  
الملكية والروح ولو علم الله فيهم خير لا يصعد معهم وانتم  
تتلون الكتاب اولا تفتلون في نومرون فلوا يرفع هرايع بلا كمع فلولع  
رعاع جهموت جفوت لكما سلوات سلوات كممش كممش كاتوش افش  
شقيش يلع شمائل اقل مع الففش نامرون كامرون ما عوج  
يعوج ديد ما عوج الوح كانش مكيش بلغم يلع شهاك اقل  
معانيش العكش كططك افش افش واولوا ماتونومرون  
ثم دخل الطيلق الرابع والستون عيسى  
واسم الاسعاري اليهودي وهو الحما الذي بناه يوم وتشرك يوم في  
صورة امرأة لها خلق عذري - ورأسها راس امرأة ولها شعر مرتجي  
قال لها سليمان عليه السلام ما جسادك واين مسكنك قال مسكني  
في الابار والامم المائية وفي ادي ايمادا اتخذت الانسلان  
مقصنة حزني ية به لحمه ودمه وتوف في جوفه بمنزلة النيران  
واحبه اليه الماء البارد واتخذ بالصواع وانتهيان / قال فيفطوش  
ثم دوا هذا يا نبي الله سعنر وسوس وبالجم وسد اب يطبخ المذاب

ruce, and pour the rest on it, until you have the antidote medicine. It should be given as a drink for three days on an empty stomach. Write these names for him and he will be cured by permission of God, the Cherished and Glorified, and they are thus: "Wee to those who disbelieve from the day that they are promised. So, depart from this individual, O cursed, and quickly as you are commanded; you have no dominion over those who believe and depend on their Lord. Your dominion is over those that depart from Him and those who associate partners with Him. Say, O Lord I seek refuge through Thee from the whispers of the Shiaten, and I seek refuge through Thee that they do not come. You have no authority over My servants, and sufficient to have your Lord's sponsorship. Allah will not provide the disbeliever access to the believers. If you recite the Quran, we put between you and those that disbelieve in the hereafter a shielding veil. We put into their hearts understanding so that they may comprehend, and place veneration in their ears. If you mention your Lord in the Quran alone, upon their heels they will run away. So, listen and obey, and it will be better for you if you knew. There is no strength and no power but through Allah, the Most High and Supreme."

Then the sixty-fifth Tayleq, named Luq, entered in the form of a man. He had a pleasant beard and on his head was gold. Solomon, peace be upon him, said to him, "What is your corruption? Where is your residence?" He said, "I reside on the tops of mountains. My corruption is that if I seize a person, I choke him or take him with sleep." Fiqitush said, the medicine for this, O prophet of God, is cinnamon, cane root, and liquorice (root), all of which should be crushed and sniffed by him. Write for him also these names: "I am Allah and I remain.

أنا الله والابن والروح القدس  
I am Allah, the creator of the heav-

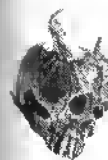
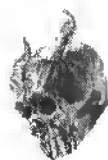
ens...

السحاب فتقرق الا دوية وتخرج على السحاب ويبقى منه ثلاثة ايام على الرب  
وتكتب له هذه الاسماء بربان السبع ورجل وفيه مائة موبل للذين هموا  
من يومهم الخديوعون فاجرح يا ملعون واسرع كما تومرون وان  
هذه جلان ليس لك عليهم سلطان على الذين امنوا وعلى من يتوكلو  
ن انما سلطانك على الذين يتولونه والذين هم من مع به مشركون  
وقل رب اعوذ بك من همزة النسيان كمين واعوذ بك من ان يحضرون  
ان عبادك ليس لك عليهم سلطان وكعبس بريك وكجلا ولزجعد  
الله للكهنة على المؤمنين بسبيلك واذا قرأت القرآن فاجعلنا بينك  
وبين الذين لا يؤمنون بآياتك حجابا مظهر مسترا وعقلنا  
على قلوبهم اكنه ان يفقهوه وبيدنا نعم وقول واذا ذكرت ربك  
في القرآن وحده ولوعلى ادبارهم نجورا واسمعوا واحيوا خير لكم  
ان كنتم تعلمون وما حول وما قوة الا بالله العلي العظيم

ثم دخل الكيلو الخامس وستون علسه  
واسمه لوق في صورة رجل حسن الهيئة على راسه من ذهب ذالاه  
سليم على الملام ملاجساجك وابر مسكفك قال في كتابه  
في سر الجواهر صاغة انه اذا اخذت الاقلام التي هي في  
الاسماء في اليوم حاله فيضطرب واذا اخذت في اليوم الذي  
وشوه في الاقلام وشوه واسمه في اليد في الجميع ويستط بهوا  
ونكتب له هذه الاسماء ان الله اعلم ازل  
أنا الله والابن والروح القدس



Alwathiq



Al'asari Alyahudi



الواثق

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الاسعاري اليهودي

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and the earth and a shield with these names, which is to recite: I am Allah, alone and have no partner; Mohammed is My servant and messenger. Whoever believes in Me and remains true to My promise, I will enter into my Paradise. I am capable of all things, said Allah. *Ahya Sheraliya, Ahya Sherahya, Sabao, Adouī, Al Shedaī, and by honor of Holy, Holy, I glorify Holy before Saleh, Sheratehum, Al de'lin, so that none but Flaysh Al Shedaī, the throne of the creator; Allah's faction are the victors. There is no will or power but through Allah, the Most High and Supreme.*"

Then the sixty-sixth Tayleq, named *Almarikh*, entered in the form of a human. On him was armor and he was carrying a shield. On his head was a helmet and he had two wings stretched the height of his head. Solomon, peace be upon him, said to him, "What is your corruption? Where is your residence?" He said, "I reside in bathrooms. My corruption is that if I seize a person, I choke him and leave him neither dead nor alive, and no one knows anything is wrong with him." *Fiqitush* said, "The medicine for this, O prophet of God, is walnut leaves, aloe vera, and myrtle, all of which should be cooked in oil, then given as a drink and sniffed. He also should be given to drink a spread of these names, with the Verse of the Throne, and from the prophet: 'rmar, Toufayal, Sefer, Sayad, Hamdan, Wahbiu, Huan, Fuṭrish, Hīnsh, Ash, Ash, Shūsh, Ahush, Mahesh, Hīnsh, Hīnsh, you are released, o servant of Allah from the kings of the owner of the quake. Command for us and expel with words O *Selsaīl, 'bedaīl, Tuāīl, ...*

والله وحده لا شريك له ولا حول ولا قوة الا بالله وحده لا شريك له  
محمد عبده ورسوله محمد بن عبد الله وصدقه ووعده اذ خلقته خبيثا وابا  
عليه السلام فخير فقال الله يا ايها السرا عيا ايها السرا عيا صارت  
ادوية الشدايه ونحن قدوس قدوس واسمع ما دوننا فليدع  
شرايع العباد علون فليدع الشدايه كسر يمين البار الا ان  
الله مع الفكون ولا حول ولا قوة الا بالله اعلم العظم

شمره خل الطين المسته وستون عليه واسمه  
المرحوم في صورة انسان عليه باح رقيق وترسو على  
راسه بيضا وله جناحان على الخلا راسه قال سليمان  
عليه السلام يا جسدك واين من كنت حال مسجده في  
الحمامات والجساد يا ايه اذا اخذت الانسان تنقذه من  
تد كنهه لا يجرد ولا يمد ولا يمد ولا يمد ولا يمد  
جفت عليه نيران ولا تغدا يا ايه الله وروا الجوز وصر  
وربحان يطبخ جفتان زيت ويشق منه وينشق به  
ويشقى بغير من هذه الاسماء مع اية الكرسي واما الرسول  
عمره طمعا يا سحر سيار همدات رهبر همدات  
خطير شر هيو شر افرا شر صفر شر افرا شر صفر شر هيو شر  
هيو شر تغدا يا عبد الله عداك عداك عداك الزلزلة  
الا لوفه لما خرج بكنته سلسا لغيرا لوفه شر

قالت



لوق

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Almarikh



المريخ

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Wama'il, Mabieha'il; the misery has departed by the Lord of the people, and the cure is from El Hai, Ever Living, El Qayum, Self-Sustaining. There is no strength and no power but through Allah, the Most High and Supreme."

Then the sixty-seventh Tayleq, named 'mer Abu Al-Shūṣan Saheb Aljebel 'mer, entered in the form of a gentle human with his lower half that of a lion. He had his hands close to his face, so that he didn't give with them. His hands remained to his face, that his features not be seen. Solomon, peace be upon him, said to him, "What is your corruption? Where is your residence?" He said, "I reside in markets. My corruption is that if I seize a person, I take him with conjunctivitis and depression and from him comes the wind of distortion." Fiqitush said, "The medicine for this, O prophet of God, is birthwort, which is to be mixed with some sour wine and feugreek water. It should be given to drink, and repeatedly sniffed, and he will be cured by permission of God, the Exalted."

Then the sixty-eighth Tayleq, named...

وما لي متخاليك ذهب الباس بان بالنام والشفا  
 من الي القيوم الذي لا يموت واخرى لا قوت الا بالله  
 لا اله الا هو ثم دخل الحطيف  
 انسان وسنوز عليه واسم غامر ابو  
 لشيه فان صاحبه ايليه صوم انسان  
 لصيف واسم له خلفه اسد واعلاه خلفه  
 انسان قد نال به الى وجهه حتى ما يعطيه  
 بهلاوم يلزمه بالوجه ليراه وجهه قال  
 سليمان عليه السلام ما قيسادك واين من كنت  
 قال مسيطر في الاسواق وجهه ادي الى انا  
 اذ احدثت الانسان اخذته بوجهه  
 العينين والرمه والتم ومنه يكون ربح النسيان  
 قال فحينئذ فمضت اذ اودت هذا اياي الله  
 زراود ثم مد خرجه وملتق معه من هرة  
 وما حلبا يشقى منه وينقط به مرارا يبري  
 باذن الله تعالى  
 ثم دخل الحطيف المرامن  
 الشارم وسنوز عليه واسم

*Alhilyah Alzaherah, entered in the form of two horses; one was higher than the other. He had two wings and two small heads. The wings were to the bottom of his sides. Solomon, peace be upon him, said to him, "What is your corruption? Where is your residence?" He said, "I reside in the wilderness and wastelands. My corruption is that if I seize a person, I take him with swelling, heart palpitations, migraines, and general fever." Fiqitush said, "The medicine for this, O prophet of God, is black onion seed, which is to be compounded, sifted and kneaded with lanolin. When he has fever, give it to him to drink twice a day with water, and he will be cured by permission of Allah, the Exalted."*

الحلية الظاهرة في صورة خيلين  
احدهما يقبل على الآخر وله جناحان  
وراسان صغيران والجنس الذي  
الجنس في النمل سليمان  
عليه السلام ما جسد طواييف  
مسكنك كانت مسكنك في البراري  
والغفار ومسلوهم اذ لا تشبه  
الانفس اخذته بالتشبه والضرمان  
والصداع والنبوءات العامة فكان  
ميتة يمشي وادب في  
بني اسرائيل  
تشبه شوز في  
ويخارون في بلاد  
صوف في ارضهم  
شفيه منه بماء من نين  
ما ندر في  
بلد الله فقل

The wings were to the bottom of his sides. Solomon, peace be upon him, said to him, "What is your corruption? Where is your residence?" He said, "I reside in the wilderness and wastelands. My corruption is that if I seize a person, I take him with swelling, heart palpitations, migraines, and general fever." Fiqītush said, "The medicine for this, O prophet of God, is black onion seed, which is to be compounded, sifted and kneaded with lanolin. When he has fever, give it to him to drink twice a day with water, and he will be cured by permission of Allah, the Exalted."

[Translator's Note: Original author repeated himself because previous page had atrocious handwriting. It appears he was struggling to breathe or highly distraught.]

والجنات من الراضين الجنين قالوا سليمان مع ما جسدك وابن مسكتنا  
 فان مسكتنا في البراري والعيال وبساده الجهاد اخذت ان نسلنا اخذته  
 انتطيرهم والاضربان والصداع والبهران العامة من كل وفيفيتموشوا  
 هذابا في الله شينور جف ويغفل ويغفل بيادير هوو وان  
 ختمه باسليم منه بما مرتين باه بيريا من الله نعملن



# Imam Abū Al-Shīfān Ṣāhib Al-jibāl



عاصر ابو الشيفان صاحب الجبل



# Al-hilyah Al-rahrah



الحلية الظاهرة

Then the sixty-ninth Tayleq, named Qodsa, entered in the form of a bird with a human head and on his back was a human head. He had the sides of a bird and a strap on top of his head and on his left side. Solomon, peace be upon him, said to him, "What is your corruption? Where is your residence?" He said, "I reside wherever fires are lit. My corruption is that if I seize a person, I sever his eyes and snatch his vision." Fiqitush said, "The medicine for this, O prophet of God, is the bile of a wolf and Syrian rue seed which should be compounded, sifted, and then used to line the eyes. Write also for him these names; they are his cure if God wills عسا صليحه عسا صليحه عسا صليحه ."

Then the seventieth Tayleq, named Shrahī, entered in the form of a man with pleasant clothes. The bottom of his clothes was like a statue of gold. He had two wings to the bottom of his feet. In his right hand was an enormous board. Solomon, peace be upon him, said to him, "What is your corruption? Where is your residence?" He said, "I reside in the mountains of Syria. My corruption is that if I seize a person, I bring myself into the heart of a woman and I whisper to her till she abandons her clothes." Fiqitush said, "The medicine for this, O prophet of God, is the fat of a wild donkey, Syrian tar, and mangrove. It should be mixed with the oil from a cluster of premature dates. It should be given to drink and to be sniffed. It will cure by permission of God the Exalted and Glorified."

Then the seventy-first Tayleq, named Maghshaghas, entered in a magnificent form. He appeared as a lion with the face of a woman. Solomon, peace be upon him, said to him, "What is your corruption? Where is your residence?" He said, "I reside in ruins and in mountains. My corruption is that I kill boys in the stomachs of their mothers and remove women from their husbands." Fiqitush said, "The medicine for this, O prophet of God, is opium, euphorbia, and castor,...

ثم دخل الطليق التاسع وستون عليه  
واسمه قدسية صورة كابير له رأس انسان وفي ظهره رأس انسان ولم ينج  
كابير وجناح كبير وفه على رأسه على جنبه الا يسرم قال له سليمان  
عليه السلام ما هذا لك واين سكنك قال مسكني في مواضع النيران  
وبساده اية اذا اخذت الانسان فطرح عنييه وتطبخ بصره  
في قلا فيفكوش دوا هذا يا نبي الله مرارته ذيب ويزجر من يدق  
ويقتل ويقتل به وتطبخ له راحة الاسد هيس يروا ان الله

عسا صليحه عسا صليحه عسا صليحه

ثم دخل الكيلق المويي سبعين عليه

واسمه شرفين صورة رجل عليه ثياب حسن واسهل نياه مثل  
تمثال ذهب وله جناحان الراس اجل قدميه وبيته اليفس عليم القمش  
قال له سليمان ع ما هذا لك واين سكنك قال مسكني في جبال الشام  
وبساده اية اذا اخذت الانسان اجلس على قلبه المرأة وابوسهما  
حتى تخرج من ثيابها قال فيفكوش دوا هذا يا نبي الله شمع حمار  
وحشيه وقطران شايه ورجم يخلط بدهن الخلق ويبفر منه و  
يسحق به يبرر باذن الله عز وجل ثم دخل الكيلق الاحدى  
وسبعون عليه واسمه متشغس صورة علية  
خلقه خلق الله وله وجه امرأة قال له سليمان عليه السلام ما هذا لك  
واين سكنك قال مسكني في الغراب والجبال وبساده اية اقل  
الصبايان بطون امهاتهن واخرج المرأة من عند زوجها  
قال فيفكوش دوا هذا يا نبي الله ابيون وبريون وجنة بار دشت  
قشر



Qodsa



Shirahi



قدس



شرهي



# Maghshaghna



مغشغس

'shara



عشرا





## DICTIONARY OF PLANTS AND INGREDIENTS

Acacia (العقاقية): This ingredient appears on page 23r-2. Its botanical name is *Acacia Senegal*. It was used medicinally to soothe irritated areas of the digestive tract, and boiled down and evaporated into an astringent medicine to stop excessive mucous discharge and hemorrhages. Later, it was discovered it could be used as a binder for medicinal pellets.

Acidic (الحموضة) : This ingredient is found on pages 25r – 16. It refers to acidic substances added to medicines. These were used to moisten the mouth and palate, to reduce acidity in the yellow bile and to prevent harm to the intestinal tract, whose nature was considered to be cold, dry and sinewy.

Agar Wood (عود): This ingredient appears on page 7r, lines 14 and 15 and on page 4r-15. Its botanical name is *Aquilera malaccensis*. It is an aromatic wood known as aloe wood or agar wood, which is used in fumigations.

Alfalfa (الفصفا): This ingredient appears on page 11v-13. Its botanical name is *Medicago Satina*. It was used in a tea to calm nerve endings, relieving the pain of arthritis and neuralgia. It was also used to treat diseases of malnutrition or weight loss.

Aloe Vera (صبر): This ingredient appears in the manuscript on pages 15r-20 and 27r-13. Its botanical name is *Aloaceae*. It is an Arabic reference for the juices of all bitter plants, especially aloe vera juice. These juices were used in medicine as purges and tonics, as well as for wound healing.

Almond (لوز): This ingredient appears in the manuscript on page 24r-4. The botanical name of this plant is *Prunus dulcis*. This plant is native to West and Central Asia and they are common in Palestine and Syria. One of the earliest benefits of almonds recognized by the ancients was their supposed virtue in preventing intoxication. Almonds can be used to help with disorders of the kidneys and bladder. Sweet almonds are also used to help relieve heartburn. The oil of almond is used for skin cleansing and as a component in ancient medicinal ointment. Almond, mixed with sesame, honey, and sugar, is recommended in the manuscript as part of a nutritional regimen.

Anemone (شفايق النعمان): This ingredient appears on page 13v, lines 13 and 14. Its botanical name is *Anemone nemorosa*. Applied externally, it was used for headaches, tertian agues and rheumatic gout. A decoction of it was also highly recommended for the cure of leprosy.

Arnica (درونج): This ingredient appears on pages 10v-1 and 23r-1. Its botanical name is *Arnica montana*. It was used for pain relief and against bruising.

Asafetida (حلتيت) or (عروق الانجرن): This ingredient appears on page on pages 5v, line 5, 5v, line 16, 22, line 7, 18r, line 16, and 21r, line 13 and under its other name on page 6v, line 18. Its botanical name is *Ferula asafoetida*. It has certain medicinal uses and most commonly was used as a digestive aid. It was reputed to lessen flatulence. It was also said to be helpful in cases of asthma and bronchitis and was employed against hysteria and nervous afflictions.

Bay Leaves (الغار): This ingredient is found on page 10r-7. Its botanical name is *Lauris nobilis*. It was used mainly to treat upper digestive tract disorders and to ease arthritic aches and pains.

Betal Palm Nut (الكاد): This ingredient is found on page 25r-15. It is betal palm nut, known in Latin as *Areca catechu*. It was used medicinally to remove tapeworms and other digestive parasites.

Bile (مرارة): Black snake's bile appears in the manuscript on pages 3r-20 and 13r-1. Crow's bile appears on pages 4r-12, 5r-7, and 16v-6. Wolf's bile appears on pages 4v-11, 25v-17, and 29r-6. Cow's bile appears on pages 5v-5, 5v-16, 11r-14, and 26r-4. Ram's bile appears on page 6r-10. Small viper's bile appears on pages 9r-4, 9r-5, and 14r-13. Jupta's bile appears on page 11r-14. Male goat's bile appears on page 16v-6. Crane's bile appears on page 16v-6. Bile was an important part of ancient medicine in both Greece and Rome and it was considered one of the four humors. Animal bile has been used medicinally for thousands of years and continues to be so. For example, bear bile is an important ingredient of Chinese medicine and is used in more than one hundred different drugs. Bear farms continue to exist in China, where bile is extracted from bears in a painless manner for medical purpose. Those farms were introduced to stop the poaching of bears for their bile. Snake bile is also an important ingredient in Chinese medicine. It has a sweet aftertaste and is used in a special health drink. It is used medicinally for treating rheumatic pain, high fever, convulsions, hemorrhoids, bleeding gums, whooping cough, and skin infections. The major active component of snake's bile acid is taurocholic acid and the highest level of this component is found in cobras. Other kinds of bile were also used in Islamic medicine as evident from medicinal writings such as the book *Tuhfat al-Ahbab fi Mahiyat al-Nabat wa al-Ashab*, a copy of which was published by Johann Wolfgang Goethe University in Frankfurt. In medieval medicine, bile was used to cut thirst and to bind the bowels.

Black Cumin or Black Onion Seeds (شونيز): This ingredient appears on pages 8v-4 and 19v-14. It is black cumin or black onion

seed. Its Latin name is *Nigella sativa*. It was traditionally used to stimulate the body's energy, to help in recovery from fatigue and dispiritedness. It was also used for many illnesses and remedies related to respiratory health, stomach and intestinal health, kidney and liver function, circulatory and immune system support, and for general overall well-being.

Black Hellebore (حزبق): This ingredient appears on pages 10v-2 and 19r-18. Its botanical name is *Helleborus officinalis*. It was used as a purgative in mania and has proved of value in nervous disorders and hysteria. It was used in the form of a tincture, and had to be administered with great care.

Camel Milk Butter (زبد الجمل): This ingredient appears on pages 5r-7 and 7v-8. Because it was hard to make, there being very little fat in the milk of camels, it was not eaten, but used as a base for medicines.

Camphor Seed (حبة كافر): This ingredient appears in the manuscript on page 23r-2. Its botanical name is *Cinnamomum Camphora* or *Laurus Camphora*. The manuscript refers specifically to camphor seed, which grows in China and Japan. The Arabs introduced their use in medicine to the West. It has been used in traditional medicine for treating poor circulation, painful joints, and breathing and sinus problems.

Cane Plant (نبات القصب): This ingredient is found on pages 25r-9 and 6v-18, 34. It is the cane plant, known as *Saccharum officinarum* in Latin. It was used as a sweetener for many bitter remedies.

Cane Root (عروق القصب): This ingredient appears in the manuscript on pages 6v-18, 7v-7, 7v-8, and 26v-18. It refers to cane roots.

The manuscript doesn't identify which type of cane is being used for treatment. Most likely it is a reference to the famous *Calamus aromaticus* of Dioscorides. His description of *Calamus aromaticus* seems to refer to the Sweet Flag. It was used to support the healing of wounds, scars and acne.

Castor Oil (جندبادستر): This ingredient appears on pages 8r-7, 10v-1, 10v-2, and 21r-21. Castor Oil is known in Latin as *Ricinus Communis*. It was used as a laxative, as well as for treatment of intestinal inflammation and worms. In homeopathy, it was used for treating digestive complaints. In Asian medicine, it was used to treat joint pain, dry stool, indigestion, facial paralysis, boils and ulcers.

Chicory (اصفر سلم) or (الهندبا): This ingredient appears in the manuscript on page 17r-16 and on page 17r-14. Its botanical name is *Cichorium intybus*. Ibn al-'Awwam, the agriculturist who wrote the Arabic treatise *Kitab al-Filahab*, describes the cultivation of chicory in Muslim Spain. This plant's usage in traditional medicine dates to the 1<sup>st</sup> century C.E. The Egyptians used it to help purify the blood and liver. It was taken internally to treat spleen problems, gallstones, jaundice, rheumatism, and loss of appetite. In folklore medicine, it was also used as a laxative and to help increase the flow of bile.

Chinese Rhubarb (الروند الصيني): This ingredient appears in the manuscript on page 3r-1. Its botanical name is *Rheum rhabonticum*. It originated from northwest China and Tibet and was a favorite remedy among early Persian and Arabian physicians. Its uses in medicine date to more than two thousand years ago. It can be used for treatment of both constipation and diarrhea depending on dosage and the way it is given. It can also be applied for boils, burns, and used as mouthwash for canker sores. However, a common characteristic of all rhubarb is the toxicity of the leaves and roots, which contain high amounts of oxalic acid. Another version of rhubarb used is

long rhubarb (الروند الطويل), which appears in the manuscript on pages 4r-16 and 16r-6.

Cilantro [Dried] (كزبورة اليابسة): This ingredient appears on page 10v-18. Its botanical name is *Coriandrum sativum*. It was used for the relief of anxiety and insomnia, also as a diuretic in combination with cumin seed.

Cinnamon (سليحة): This ingredient appears on page 26v-16. Its botanical name is *Cinnamomum Cassia*. It was used to treat diarrhea and kidney disorders, as well as to warm the body, to promote circulation, and to heal colds.

Cloudy Salve (دهن كادير): This ingredient is found on pages 14v-6, 28-4, and 29v-1. It is called cloudy (rose) salve or grease. It was used as a base for other ingredients.

Cloves (قرنفل): This ingredient appears in the manuscript on page 8v-7. The botanical name of this plant is *Caryophyllus aromaticus*. Cloves have a long history of use in natural medicine in the East and West. It was used to treat nausea, indigestion, vomiting, and diarrhea. It was also used for treatment of infertility, war wounds, and toothaches.

Corncockle (شونس): This ingredient appears on page 19v-14. Its botanical name is *Nigella sativa*. It is more commonly known as "black cumin." It was traditionally used for a variety of conditions and treatments related to respiratory health, stomach and intestinal health, kidney and liver function, circulatory and immune system support, and for general overall well-being. It was also used to treat abscesses and tumors of the abdomen, eyes, and liver, and was known to be highly efficacious against intestinal parasites.

Costus Root (قسط): This ingredient appears on page 13r-16. Its botanical name is *Saussurea iappa*. It was used in the treatment of bronchial asthma, cholera, cough, dyspepsia, edema, gas, hiccup, jaundice, leprosy, phlegm, rheumatism, and skin diseases. As an ointment it was applied externally to wounds, severe ulcerations, skin diseases, and tumors. It could also be used as a narcotic when smoked.

Croton (ماء دينا دي): This ingredient appears on page 25r-15. It is known in Latin as *Croton tiglium*. It was used as a purgative.

Dragon's Blood (شيان): This ingredient appears in the manuscript on page 16r-6. Its botanical name is *Dracaena Cinnabari*. The dragon's blood trees stretched from the Canaries through the Mediterranean region to Southern Russia twenty million years ago. Cinnabar was extracted from the tree's leaves and barks. It was used as a pigment in paint and in treating burns, dysentery, cure for stomach problems and tightening loose teeth.

Endive (بقل): This ingredient appears in the manuscript on page 23v-13. Its botanical name is *Cichorium endivia*. First mentioned by the Arabic physicians in the 10<sup>th</sup> and 11<sup>th</sup> centuries, it was a kind of wild dandelion known as Taraxacon. It was used as a general system tonic, especially to the urinary organs, and was mainly used to treat kidney and liver disorders.

Euphorbia (فربيون): This ingredient appears in the manuscript on pages 4r-16, 5v-5, 8r-6, 29r-21, 20v-4, and 5v-15. It has more than two thousand species in the world. A significant percentage pertains to succulents originating in Africa and Madagascar. It was named after the Greek surgeon Euphorbus, who used their milky latex as an ingredient for his potions. Its main use was as a purgative.

Excrements such as goat excrement (بعر التيس): This ingredient appears in the manuscript on page 5v, line 3. It is mixed with goat hooves, euphorbia, saffron, and asafetida.

Fat: The fat of various animals was mainly used for emollient purposes.

Black snake (شحمة حية سودا): This ingredient appears in the manuscript on page 16v-20. The fat of a black snake was used as a remedy for hemorrhoids.

Cat (شحمة سنور): This ingredient appears on pages 13r-16.

Wild Donkey (شحمة حمار وحش): This ingredient appears in the manuscript on page 29r, lines 14 and 15.

Cow (Tallow) (سمن البقر): This ingredient is found on pages 10r-7, 18r-16, and 22r-10.

Sheep (Tallow) (سمن الغنم): This ingredient is found on page 25r-10.

Frankincense (الكرنزون / لوبان) (لبان): This ingredient appears in the manuscript on pages 15v, lines 1 and 13, and 16r-6. Its botanical name is *Boswellia carterii*. This resin was used as a natural antiseptic. It was used in the treatment of disorders of the womb and for chronic respiratory illnesses. For the first, a tea would be made and hot compresses soaked in the tea would be applied to the belly of the patient. For the second, the patient would inhale the fumes from the burning resin.

Frog Brain (دماغ الضفدع): This ingredient is found on page 25r-10. It was used to treat hemorrhoids, wounds, bleeding and rheumatism.

Galbanum (عروق القنه) or (غلبله): This ingredient appears on pages 7v-7 and 17v-8 and under its alternative name on page 7v-7. Its botanical name is *Ferula gummosa*. It was used in healing remedies and in liturgical perfumes in Jewish prayers. It was used for its sedative and analgesic properties.

Ginger (زنجبيل): This ingredient appears in the manuscript on page 23v-12. Its botanical name is *Zingiber officinale*. The name derives from the Sanskrit word Shringavera, which means horn body. It has been used in traditional medicine for more than 5,000 years; the ancient Chinese and Indians saw it as a universal medicine. It was used in folk medicine to treat various elements such as stomachache, indigestion, motion sickness, fever, malaria, rheumatoid arthritis, and migraine. It was also used to improve circulation and reduce fat deposits in the arteries.

Goat hooves (ظفر التيس): This ingredient appears in the manuscript on page 5v, line 2. Hooves and excrement of male goats were used in the cure of illnesses caused by evil jinni residing in ruins and in the deserts.

Grape Wine (نبيد): This ingredient appears in the manuscript on page 24r-4. It is an alcoholic drink made from either grapes or dry dates. The manuscript admonishes abstinence from it as part of the recommended nutritional treatment.

Green Olive Oil (زيت انفاق): This ingredient appears in the manuscript on page 3v-16. It is green olive oil and is used in cooking. Green olive oil is considered one of the healthier cooking oils.

Henna (حنا): This ingredient appears on page 7v-8 and 14v-20. Its botanical name is *Lawsonia inermis*. It has been traditionally used

for treatment of burns, ulcers of the mouth and stomach, and hot swellings. Mixed with butter or oil, it has been used as a poultice, as well as a treatment for scabies, mites and mange.

Laurel Ointment (دهن الرند): This ingredient appears on page 9v-12. The botanical name of the laurel plant is *Laurus nobilis*. It was used in the treatment of skin diseases.

Lavender (الاستدوش): This ingredient appears in the manuscript on page 13v-14. Its botanical name is *Lavandula angustifolia*. It was used in ancient Arab medicine as an expectorant and antispasmodic and in ancient and medieval Europe as a wound herb and worm remedy.

Leek (الكراث): This ingredient appears on pages 8r-9, 8v-5, and 18r-16. Its botanical name is *Alliaceae, Allium ampeloprasum var porrum*. It was widely used as a diuretic and laxative, with antiseptic and tonic properties.

Lemon Balm (ترنجان): This ingredient appears on page 19r-18. Its botanical name is *Melissa officinalis*. It was used in all complaints supposed to proceed from a disordered state of the nervous system. It is carminative, diaphoretic and febrifuge.

Lesser Dodder (كشوشا): This ingredient appears in the manuscript on page 14v-5. Its botanical name is *Cuscuta epithymum murr*. It is a parasite on small plants and the version that grows on thyme is most commonly used in medicine. The Chinese call dodder seeds Tu Si Zi and they use them to help the body gain balance. It was traditionally used to treat liver, gallbladder, and spleen disorders. It was also used as a mild laxative and could be used to treat scurvy. Additionally, it was used to treat symptoms of kidney deficiency such as

blurred vision, dizziness, tinnitus, and lower back pain.

Licorice Root (عروق سوس): This ingredient appears on page 26r-20. Its botanical name is *Glycyrrhiza glabra*. It was used in the treatment of infections and both mouth and peptic ulcers. It is an effective expectorant, and has been used as such since ancient times. It is also a mild laxative and may be used as a topical antiviral agent for shingles.

Long Pepper (دار فلفل): This ingredient appears on page 23v-11. Its botanical name is *Piper longum*. Pepper has long been recognized as an ingredient for stimulating the appetite as well as being an aid in the relief of nausea.

Mandrake (عروق يبروح): This ingredient is found on pages 25v-9 and 17v-8. Its botanical name is *Mandragora officinarum*. It was used as a narcotic, an antispasmodic, and for its moderating effect.

Mangrove (قرم): This ingredient appears in the manuscript on page 4r-13. It is the mangrove tree. Its botanical name is *Avicenna germinas*. It was used as a treatment for ringworm, sores and boils, and as a suppressant for coughs.

Marjoram (مزرنجوش): This ingredient appears in the manuscript on page 14v-5. Its botanical name is *Origanum majorana*. This plant is native to the Middle East, North Africa and parts of India. It was used extensively both externally and internally by the ancient Greeks to treat dropsy, convulsion, and various narcotic poisons. Other usages in traditional medicine include treatment of asthma, rheumatism, toothache, indigestion, flatulence, epilepsy, and externally as a liniment for bruises and sprains.

Mastic (المصقا / المصطقي / علق رومي): This ingredient appears in the manuscript on pages 15v-13, 19v-14, and 20v-18. Its botanical name is *Pistacia lentiscus*. It was used as a medicine for gastrointestinal ailments by the ancients, and modern scientific research has backed up its antibacterial and antifungal properties. Traditionally, in the Middle East and Southeast Asia, it has been chewed like gum, which has been demonstrated to reduce bacterial plaque in the mouth by up to forty percent.

Milk (Yoghurt) of a Black She Donkey (لبن حمارة سودا): This ingredient appears in the manuscript on page 4r-12. This was historically used as an antidote to poison.

Musk (مسك): This ingredient appears on page 7r, line 15. It is a fragrant substance taken from the gland of the musk deer, biologically known as *Moschidae*. The oil played an important part in creating fragrances. It was used as a stimulant to the nervous and vascular systems, and was also said to possess narcotic properties secondarily. It was used to treat hiccoughs, as well as irregular or tremulous pulse, muscle spasms, and insomnia caused by either physical or mental fatigue. United with ammonia, it has been used with success in stopping the progress of *gangrene*.

Myrrh (مر / معرفة): This ingredient appears in the manuscript on page 15r-20. Its botanical name is *Commiphora myrrha*. In medieval medicine, it was used for circulatory problems, due to its tonic and rejuvenating properties. It has also been used as a disinfectant since ancient times.

Myrtle (ريحان): This ingredient appears in the manuscript on page 27r-14. Its botanical name is *Myrtus communis*. The astringent, antiseptic and tonic properties of its leaves made it ideal for wound

healing and, taken internally, it was used for digestive and urinary system disorders.

Naphtha (نפט ابيض): This ingredient is found on page 25v- 17. It is white naphtha, and was ingested in small doses for suppressing cough, for asthma, for bladder discomfort and for arthritis. Taken internally, it was used to relieve cramps and aches of the belly, and, when applied topically, it soothed skin rashes and infections. It was also used in some incense preparations.

North African Giant Fennel (وشق): This ingredient appears in the manuscript on page 8v-8. Its botanical name is *Ferula tingitana* and grows in North Africa. It produces ammoniacum (gum ammoniac) a gum-resin mentioned by Dioscorides and identified and used by the Arabs. It was used in fumigation and as a component in recipes for curing eye diseases.

Olibanum (كندر): This ingredient appears in the manuscript on pages 4r, line 16, 7r line 14, and 7, line 15. Its botanical genus is *Boswellia*. It is called Male Frankincense and is often used synonymously with incense. It is a resin extracted from a *Boswellia* tree found in Arabia and Somalia and used from ancient times as far back as the Egyptian temples. Traditionally, it was used to heal abrasions and cuts, bronchitis, and for gingivitis. Avicenna recommended it for tumors, ulcers, vomiting, dysentery and fevers. Its aroma was also said to be particularly healing. Modern science has found that it increases the white blood cell count.

Opium (افيون): This ingredient appears in the manuscript on pages 3v-16, 4r-16, 8r-6, 8v-8, 29r-21, 20v-3, and 23r-19. Its botanical name is *Papaver somniferum*. It was the ancient Macedonians who named Opium (drunken mind). The earliest written reference to the poppy appears 4,000 BC in a Sumerian text, where it is called Hul



Gil (Plant of Joy). Egyptian priest-physicians promoted the regular use of opium preparations, called 'Thebaciūm' after the potent poppies grown near Thebes. By the eighth century AD, opium use had spread to Arabia, India and China. The Arabs both used opium and organized its trade. Its healing properties were recorded in the works of Hippocrates (466-377 BC) and the Roman physician Galen (130-200 AD.) Ancient Egyptians' Eber papyrus recommended the use of unripe seed pods to prevent excessive crying in children. Opium was commonly used to treat severe cases of diarrhea and as an effective pain killer. It was also considered the first authentic anti-depressant.

Opopanax (جوشير / ببنق): This ingredient appears in the manuscript on pages 5v, line 6, 5v, line 17, 6v, line 2, 21r, line 20, and 9v, line 12. This is a species of parsnip, known by its botanical name, *Opopanax*. It is also known as sweet myhrr. The Arabic is Bobanaq because there is no letter 'p' in the Arabic language, but it is pronounced Popanaq. A tea made from the roots was used to treat women's complaints. A poultice of the roots was used for inflammations and sores. They also made an insect spray for plants from the leaves and roots.

Palmated Larkspur (زبيب الجبل): This ingredient appears in the manuscript on page 10v-2. Its botanical name is *Delphinium staphysagria*. It is also commonly known as stavesacre. It was taken internally to cause vomiting and to purge the bowels, and it was applied externally, as an ointment, as an antidote to stings and bites. The seeds contain an ingredient that kills head lice.

Pellitory (عافر قرحا): This ingredient appears in the manuscript on page 3r - line 1, as well as on pages 8v-4, and 19r-3. Its botanical names are *Anacyclus pyrethrum* or *Pyrethrum radix*. It serves as an aphrodisiac, a tonic for the nervous system, a remedy against in-

flammations of the gums and toothaches, rheumatic conditions, and to aid in digestion. It is also used in treatments of conditions such as sore throat, paralysis, and epilepsy. The medicinal usage originally came from Morocco and from Syria and the herb can be found across North Africa, North India, the Mediterranean and Arabia.

Pepper (لفل): This ingredient appears in the manuscript on page 23v-11. Its botanical name is *Piper nigrum*. Peppers were used historically in wine mixtures as medication for stomach pain, and as medication for diseases involving excessive cold humors, such as overproduction of phlegm in respiratory illness. Such beverages were favored for a spectrum of uses ranging from aphrodisiacs and digestives to cold prevention and bronchitis therapy.

Perfume (غاليه): This ingredient appears on page 9r-6. This was a part of the "kingly compounds." It was used for aromatherapy, strengthening the body's vitality and for overcoming migraines and headaches, as an aphrodisiac, and for back pain and women's disorders.

Pilewort (الما ميران): This ingredient appears on page 14v-19. Its botanical name is *Chelidonium majus*. It is also commonly known as both greater celandine and lesser celandine. It was called pilewort because it was used in the cure of hemorrhoids, and also as scurvywort because it could be used to treat scurvy. (Its leaves are very high in Vitamin C.)

Pollen of the Male Palm Tree (اللقاح): This ingredient is found on pages 25r-9 and 6v-18, 34. The botanical name of the date palm is *Arecaeae phoenix*. The pollen of the male date palm tree mixed with water was used as a charm against childlessness. Modern science has discovered that the pollen contains the estrogenic hormone estrone and exhibits gonadotrophic activity in immature rats.

Rosewater (ماء ورد): This ingredient appears on page 8v-6 and page 9r-6. Ibn Sina recommended bathing in an herbal mixture, including rosewater, for the removal of stones in the urinary tract. Rosewater is mildly astringent and made a valuable lotion for inflamed and sore eyes.

Rue Liquid Extract (ما السداب): This ingredient appears on pages 6v-23, 23v-12, 26r-20, and 26v-1. The botanical name for rue is *Ruta*. This ingredient refers to rue liquid extract. It is the type used to prepare eyewashes and stomach tonics. It was also used as a defense against the evil eye.

Safflower (عروق القرطم) or 'Asfoor (عصفور): This ingredient appears in the manuscript on page 16v-20. Its botanical name is *Carthamus tinctorius*. This plant has been cultivated in Egypt and South Asia for food and medicine. It produces a powder that was used for yellow dye in the ancient world. The plant was used in traditional medicine as a laxative, sedative, and diaphoretic. The seeds were used in treatment of inflammatory tumors of the liver and for treating rheumatism and sores.

Saffron (زعفران): This ingredient appears in the manuscript on pages 5v, line 5, 5v, line 16, 8v, line 6, 9r, line 6, 14v, line 20, 20v, line 4, and 29v, line 11. Its botanical name is *Crocus sativus*. Saffron has long been used as a drug and as a condiment. It was originally called Kurkum in Hebrew and Aramaic, but now the term has been abandoned. Modern Arabic usage of the word Kurkum is applied to Turmeric. Although saffron has too many medicinal properties to list here, some of its uses were to treat arthritis and asthma, to reduce fever and to heal the liver. It is still highly valued in Unani and Ayurvedic medicine.

Sagapenum (سكبنج): This ingredient appears on pages 8r-7 and 20v-18. In Latin it is known as *Ferula Persica*, Willd, which grows in Arabia and Persia. It is a gum-resin with a garlicky smell, less pungent than asafetida, but more powerful than olbanum. It was used in the treatment of amenorrhea and hysteria.

Sea Sponge (زبد البحر): This ingredient appears on pages 8v-4 and 17v-8. In medieval times, pumice, or magnesium silicate, was thought to be sea sponge or sea foam, because it floated on the water and had a sponge-like appearance. It was used for hair removal and in ointments, mixed with beeswax, for the treatment of scabies and other skin problems, such as ringworm.

Sesame (سمسم) or (جلجلان): This ingredient appears in the manuscript on page 24r-4. The botanical name of this plant is *Sesamum orientale*. This bush is native to India. Its medicinal usages include treatment of cholera, constipation, cough, scalds, ulcers, burns, and amenorrhea. Sesame, mixed with almond, honey, and sugar, is recommended in the manuscript as part of a nutritional regimen.

Scammony (محمودة): This ingredient appears in the manuscript on page 5v, line 16. Its botanical name is *Convolvulus Scammonia*. Its Arabic name translates into the 'praised one'. This ingredient is still used in Egypt and there may be a relationship between the name and its healing properties. Its juices were used to make a resin, which is a drastic cathartic and hydrogogue, a purgative that causes an abundant watery discharge. It had to be used with extreme caution.

Smearwort (الزروند الطويل): This ingredient appears in the manuscript on pages 8r-7 and 19v-13. Its botanical name is *Aristolochia rotunda*. This plant is considered toxic and its active ingredient, aristolochic acid, has received mixed results in research. Some research

indicates that it is carcinogenic, while other indicates that it has anti cancerous properties. Some tests have also shown that it can help increase cellular immunity, but other tests provided evidence that it is damaging to the kidneys. Large dosages can lead also to abortions and inflammations of the mucous, but it has been used for cures to suppress menstrual flow.

Soapwort Gentian (كندس): This ingredient appears on pages 6r, line 10, 15r, line 20, 21v, line 14, and 23r, lines 18 and 19. It is the root of a plant, which is yellow inside and black out. Its botanical name is *Saponaria officinalis*. It was used as an emetic and in purging medicine. It was also used as a treatment for ringworm. Additionally, it was sniffed as a powder to strengthen tired eyes and stop blindness.

Sour Wine (هربا): This ingredient appears on page 27v-14. The French word for sour wine is vinegar. Vinegar has been used as an antimicrobial for thousands of years. It kills a large majority of bacteria on contact. Alcohol is not permitted by Islamic religious law, but physicians recommended it as a rinse for the treatment of mouth ulcers and as a gargle for sore throats, as well as internally, in moderation, for the remedying of melancholy and mood disorders.

Storax (المیعة): This ingredient appears on page 24r-13. Its botanical name is *Liquidambar* and the form that was used medicinally was *Styrax officinale*. It is also known as henzoin. It was burned as incense to cleanse the surrounding area.

Swiss Chard Juice (ما اوصل السلق): This ingredient appears on pages 6r, line 11 and 21v, line 13. It is the juice of Swiss chard or spinach beets, whose botanical name is *Beta vulgaris*. It was used as a remedy for anemia and yellow fever.

Syrian Tar (قطران شامي): This ingredient appears on page 29r-15. It was a preparation of vegetable tar found on the borders of the Red Sea, in the vicinity of Mocha, obtained from the branches of a small shrub that grew in Syria. It was one of the earliest known antiseptics, its use dating back to ancient times in Egypt in the mummification process.

Syrian Tragacanth (غم غرند): This ingredient appears on page 10v-18. Its botanical name is *Astragalus gummifer*. Its gummy exudate was much used in giving consistence to lozenges, also in the making of emulsions.

Tamarisk (الطرفا): The root appears on page 19v-14 and the wood appears on page 23v-14. Its botanical name is *Tamarix aphylla*. A decoction of the leaves was used to treat eye inflammation and fevers. Its roots and bark were used to repel insects, thus preventing diseases that were carried by them, such as black fever, carried by sand fleas.

Unfermented Grape Juice (طلا): This ingredient appears in the manuscript on page 24r-4. It refers to unfermented grape juice, which is known in Spain as mosto and in France as must. The manuscript admonishes abstinence from it as part of the recommended nutritional treatment.

Urine (بول): Boy urine appears in the manuscript on pages 3r-20 and 3v-2. Urine of a black bull appears on page 3v-2. Generic bull urine appears on pages 4v-11, 13r-1, and 23r-19. Siring bull urine appears on page 16v-6 and 16-7. Urine of a male goat appears on page 11r-5. The manuscript lists these various types of urine as an ingredient in healing mixtures, which were generally sniffed. This had a salutary effect on those possessed by malefic entities.

Walnut Leaf (ورق الجوز): This ingredient appears on page 27r-13. The walnut tree's botanical name is *Juglandaceae*. It was used as an antiseptic and as an infusion to treat toxic blood conditions.

Warrus (ورس): This ingredient appears in the manuscript on page 5v, line 16. Its botanical name is *Flemingia rhodocarpa* Baker. The name used in the manuscript is common to the area of Morocco. It is a red coloring substance used in dyes. It was also made into a decoction for bathing sores and swellings and as an antipyretic for treating postpartum fever and paralysis and pain in the joints. It grows in India, South Arabia, and Abyssinia.

Water: In medieval times, water taken from various sources was considered to be very healing.

Abundant Spring Water (جوار خالص): This ingredient is found on page 25v-17 and it was used for protection. One of the Rivers of Paradise is called "Tasnim," spring of abundant water.

Deep Sea Water (ماء بيته تحت البحر): This ingredient appears on page 25r-8.

Distilled Water (ماء الصافي): This ingredient appears in the manuscript on page 16r-7. It was used to wash Quranic verses and names of power from vellum or parchment, and given to the sick person to drink.

Water From Under a Bridge (ماء من تحت قنطره): This ingredient appears on page 25r, 7-8.

Zamzam Water (ماء الزمزم): This ingredient appears in the manuscript on page 15v-14. This is water from a holy well in Mecca, which is believed to have miraculous healing powers in Islamic tradition. The Zamzam water of more modern usage, used to clean the Kaaba, has rosewater added to it.

Wild Rue (حرمل): This ingredient appears in the manuscript on pages 3v-16, 7r-14, 7r-15, 10r-7, and 13r-1. Another variation is

Mountain Rue (فيجل): This ingredient appears on pages 7r-14 and 21v-13. Its botanical name is *Peganum harmala*. It is mentioned by Dioscorides and is popular in North Africa for both medicinal and magical applications. The botanical name of Mountain Rue is *Ruta Montana*. The plant grows not only in Syria, but also in North Africa, Iran, Arabia, and even southern Europe. The fruits and seeds are sold in Cairo. The seed of Syrian rue was used by al-Batriq to remove moisture and heat from the ill body. It was also used in treatment of insanity, epilepsy, hemorrhoids and baldness. Pliny talks about the power of Syrian rue to preserve the sight; it was supposed to make it both sharp and clear. It was also used in traditional medicine to relieve headaches and hysterical spasms, and to help with chronic bronchitis. The seeds could be used both for purification and as an aphrodisiac. Syrian rue also has psychedelic properties. Mountain rue has been used for perfumery and food flavoring.

White Hellebore (حزبق ابيض): This ingredient appears on page 23v-11. Its botanical name is *Veratrum album*. It is a violent, irritant poison. It was formerly used in cerebral affections, such as mania and epilepsy, as well as externally against scabies and mange.

White Lead Ore (بهم ابيض): This ingredient appears on page 23r-1. It is a lead carbonate and lead hydrate. It does not occur in nature, but is made by corroding lead with vinegar. It was used as a pigment and medicine, generally for eye ointments.

Windflower (شقايق الورد): This ingredient appears on page 13v, lines 13 and 14. Its botanical name is *Pulsatilla vulgaris*. It was used to lower arterial tension, dilate the pupils and reduce respiration. Except in small amounts, it is poisonous.

Za'atar (سعتّر) or (زعتّر): This ingredient is found on page 26r – 20. It is called Za'atar, a thyme/oregano spice mixture. It was considered to be antiseptic, antispasmodic and antifungal. It was used as an expectorant and a vermifuge.

Zedoary (زرنباد): This ingredient appears on pages 10v-1, 12r-17, and 23r-1. Its botanical name is *Circuma zedoaria*. It was used as an aid to digestion, to give relief from colic, and for purifying the blood.

## QUICK LIST OF EVIL JINN NAMES

Jinn Name (Arabic Phonetic)	Jinn Name (English Phonetic)	No	Gematriah
مهمس	Mahmas	1	145
مونس	Munis	2	156
نقيق	Naqīq	3	260
مجد	Majid	4	47
جذبه	Jadhbah	5	710
عقل	'qel	6	200
الغول	Alghul	7	1067
صاجز	Şajiz	8	101
الروعة	Alraw'ah	9	312
عمديان	'mdyan	10	175

Jinn Name (Arabic Phonetic)	Jinn Name (English Phonetic)	No	Gematriah
لطوش	Laṭush	11	345
الدولات و هيرام الصبيان	Aldulat Wa Hiram Alṣebyān	12	918
الوق	Aluq	13	137
دنهش	Danhash	14	359
نزجوش	Nazjush	15	366
الدابة	Aldabah	16	43
المسرف	Almusrif	17	211
زوبغة	Zoobaghah	18	1020
الحجا	Alḥaja	19	43
العويه	Al'uiyah	20	122
عبقر ذات الاسقام	'bqar Dhat Alasqam	21	1705

Jinn Name (Arabic Phonetic)	Jinn Name (English Phonetic)	No	Gematriah
الزبدہ	Alzubdah	22	49
القوة	Alqooah	23	142
السيسان	Alsīsan	24	212
قلنماته	Qelnematah	25	626
فعجيان	F'jyan	26	214
صعيه	Ṣ'ih	27	175
الروح	Alruah	28	246
القرصة	Alqarṣa	29	426
رويمنه	Ruīmnah	30	311
الخنامن	Alekhnamen	31	772
حبشحش	Ḥabshaḥesh	32	618
لهيف	Lahīf	33	125

Jinn Name (Arabic Phonetic)	Jinn Name (English Phonetic)	No	Gematriah
سمهل	Smahel	34	135
بقسمين	Beqasmīn	35	262
الجندي	Aljundī	36	158
طليبا	Talyaba	37	53
سفر	Sefir	38	340
همودي	Hamudī	39	65
النفس	Alnefis	40	221
حورتا	Hurta	41	616
الراهية	Alrahīah	42	52
الضربان	Alḍarban	43	1084
الخطاف	Alkhaṭaf	44	721
الوسواس	Alwiswas	45	164

Jinn Name (Arabic Phonetic)	Jinn Name (English Phonetic)	No	Gematriah
يد ام ملدم	Yed Um Meldem	46	169
الزوعة	Alzu 'ah	47	119
النباح	Alnabaḥ	48	92
المولع	Almul'	49	177
الوسواس الاكبر	Alwiswas Alakbar	50	418
الخناس الاصغار	Alkhanas Alasghar	51	2065
الحمقا	Alhamqa	52	180
حسن	Ḥasen	53	118
الماسور	Almasur	54	338
بلم	Balem	55	72
شاخيا	Shakhya	56	912

Jinn Name (Arabic Phonetic)	Jinn Name (English Phonetic)	No	Gematriah
بردون	Bardun	57	262
بزيد المجوسي	Bezīd Almajusī	58	172
معروز	M'ruz	59	323
المليه النافضة	Almlīah Alnafedha	60	1083
مرويا	Marweya	61	257
الفالج	Alfalij	62	145
الواثق	Alwatheq	63	638
الاسعاري اليهودي	·Als'arī Alyahudī	64	438
لوق	Luq	65	136
المريخ	Almarīkh	66	881

Jinn Name (Arabic Phonetic)	Jinn Name (English Phonetic)	No	Gematriah
عامر ابو الشيصفان صاحب الجبل	'mer Abu Al-Shīṣfan Ṣaḥeb Aljebel	67	1049
الحلية الظاهرة	Alḥilyah Alẓaherah	68	1226
قدسا	Qodsa	69	165
شرهي	Shrahī	70	515
مغشغس	Maghshaghas	71	2400
عشرا	'shara	72	571



## ARABIC AND ENGLISH PHONETICS OF MAGICAL & HOLY NAMES

Arabic	English Phonetic	Taylaq Number (appears in)
اهيا	Ahya	1, 2,3,4,5, 6, 10, 12, 13, 14, 15, 19, 20, 21, 23, 24, 25, 26, 27, 31, 33, 34, 40, 41, 43, 45, 46, 49, 51, 52, 53, 60, 65
شراهيا	Sherahya	1, 2,3,4,5, 6, 10, 12, 13, 14, 15, 19, 20, 21, 23, 24, 25, 26, 27, 31, 33, 34, 40, 41, 43, 45, 46, 49, 51, 52, 53, 60, 65
ادوني	Adonī	1, 2, 3, 6, 13, 14, 15, 45, 46, 49, 51, 52, 60, 65
اصباوت	Aşbaot	1, 2, 3, 5, 6, 9, 10, 12, 13, 14, 19, 20, 23, 24, 25, 26, 27, 31, 34, 35, 40, 41, 45, 46, 60

Arabic	English Phonetic	Taylaq Number (appears in)
ال شدای	Al Shedaī	1, 2, 6, 8, 10, 15, 16, 20, 24, 30, 35, 40, 41, 43, 45, 46, 49, 51, 52, 60, 65
الوهیم	Alohīm	2, 14, 21, 24, 26, 29, 38, 49, 51, 52
شلا	Shala	2, 3, 19, 25
هیا	Hya	2, 3, 9, 19, 21, 24
برهیا	Barhya	2
صباوت	Şabaot	2, 3, 6, 9, 12, 14, 20, 23, 25, 26, 31, 40, 41, 43, 49, 51, 52, 65
یهیم	Yahīm	2
شیمعیم	Shīm'īm	2
سلسلیم	Selselīm	2
سلیسلیم	Selīselīm	2
یه	Yah	3

Arabic	English Phonetic	Taylaq Number (appears in)
واه	Wah	3, 5, 9, 13, 23, 26, 27, 46
اخ	Akh	3, 5, 26
لاخ	Lakh	3
برکیاخ	Berkīakh	3
سلسل	Selsel	3
سلسط	Selsoṭ	3
سلسه	Selsah	3
اه	Ah	3, 5, 9, 13, 15, 16, 23, 26, 27, 49, 50
شفاهه	Shefahah	3
صیصل	Şīşal	3, 13
هلا	Hala	3, 25
هن	Hun	3

Arabic	English Phonetic	Taylaq Number (appears in)
اواه	Awah	5, 12, 23
به	Bah	5, 9, 12, 24, 30, 45, 46, 49, 50
هیره	Hiruh	5
هیه	Hih	5, 45
هاه	Hah	5
یرفسم	Yarfasem	6
یتکسهام	Yatkeseham	6
کهسم	Kahsam	6
بدون	Bedun	6
کسطه	Kastah	6
لقریه	Laqrīah	6
اسمر	Asmar	6

Arabic	English Phonetic	Taylaq Number (appears in)
عوا	'wa	6
ان ریق	An Rīq	7
نو فشر	Nu Fesher	7
فشر	Fesher	7
اشمخ	Ashmakh	7
شماخ	Shmakh	7
یوقش	Yoqesh	8
ریوقش	Rīoqesh	8
ایه	Aīh	10
ایل	Aīl	10, 13, 16, 21
بطلطف	Baṭṭaṭf	11
هلطف	Halṭaf	11

Arabic	English Phonetic	Taylaq Number (appears in)
سليطيع	Selīṭī'	11
هلكس	Helkas	11
يتلكيع	Yatelkī'	11
هالغ	Hale'	11
بالغ	Balegh	11
اذوني	Adhonī	13, 20, 24, 25, 31, 34, 45
ي	Y	13
يا	YA	13
الهيم	Alhīm	14, 39
انوخ	Anukh	15, 19, 21, 40
له	Lah	15, 24, 45, 46, 49
اف	Af	15

Arabic	English Phonetic	Taylaq Number (appears in)
سوم	Sum	15
دلحف	Dalhaf	15
طعسنا	T'sana	15
بكيش	Bakīsh	16
كيش	Kīsh	16
هما	Hama	16
هيث	Hīth	16
هيهاب	Hīhab	16
لهو	Lahu	16, 31
اوه	Auh	16
عصصا	*ṣ'ṣa	17
عسسائل	*sesaīl	17

Arabic	English Phonetic	Taylaq Number (appears in)
اعوا	A'wa	17
فطلففس	Feṭelfaṣas	17
دمعايل	Dem'aīl	17
عصيصيا	'ṣīṣīa	18
عشيم	'shīm	18
سايل	Saīl	18
فلصلس	Faṣṣalas	18
ردمعايل	Redem'aīl	18
نفسالا	Nafsala	18
برهميلاحا	Berhamīlaḥa	18
ارحانش	Arḥanesh	18
مهراروس	Mehrarus	18

Arabic	English Phonetic	Taylaq Number (appears in)
عمطليوش	'mṭalīosh	18
طهريوش	Ṭaharīosh	18
مرخيا	Markhīa	19
الاخ	Alakh	19
ملكياح	Malkīaḥ	19
انوش	Anush	19
هिला	Hīla	19, 44
هيهر	Hīher	19
اذاوني	Adhaonī	20
طياطيل	Ṭīaṭīl	21
هي	Hī	21, 24, 26, 30
هو	Hu	21, 41, 46, 50, 57

Arabic	English Phonetic	Taylaq Number (appears in)
ساه	Sah	21, 63
هيمهم	Hīmhīm	23
شليم	Shelīm	23
ديليهميم	Dīlīhamīm	23
عجعجا	‘j’ja	23
معجوجا	M‘juja	23
فعوجا	F‘oja	23
ديعوجا	Dī‘oja	23
دنيال	Danyal	23
سميال	Semyal	23
اسماعيل	Asma‘īl	23
وهن	Wahen	24

Arabic	English Phonetic	Taylaq Number (appears in)
هيموا	Hīmwa	25
هيهوثا	Hīhotha	25
ملكياخ	Malkīakh	26
صنهاح	Ṣenhalḥ	26
منهاح	Menhalḥ	26
هنماح	Henmaḥ	26
براخ	Barakh	26, 44
يبراح	Yīberaḥ	26
برح	Beraḥ	26
حولا	Hōla	26
هد	Hed	26
شيره	Shīrah	26

Arabic	English Phonetic	Taylaq Number (appears in)
بشبنه	Bashbanah	26
شا	Sha	26
سرفيا	Serfia	26
سميسا	Semisa	26
صاه	Shah	26
اهوا	Ahwa	27
اهن	Ahen	27
اطوثا	Atotha	27
بهملع	Bahmela'	28
بعلعلعلهح	B'el'el'elheh	28
بطلطم	Bateltam	28
بطلکم	Bateltkam	28

Arabic	English Phonetic	Taylaq Number (appears in)
بعمکهم	B'mkaham	28
اکلکه	Akelkah	28
حمیک	Hamik	28
بسملمیطیع	Basemlemīṭi'	28
طیع	Ṭi'	28
بعطففللفط	B'ṭefeflelefoṭ	28
منروش	Menrosh	28
مرهوش	Merhosh	28
کندش	Kendesh	28
اطرفت	Aṭrefet	28
ملالیک	Melalīk	28
اکشح	Akshaḥ	28

Arabic	English Phonetic	Taylaq Number (appears in)
دهريلام	Dehrīlam	28
اوريايل	Auryaīl	29
دميايل	Demyaīl	29
هوش	Hosh	29
قدميايل	Qedemyaīl	29
لهبيت	Lahbīt	29
يتغاب	Yetgheh	29
سيغب	Sīgheh	29
ميميلوب	Memīlob	29
سيلهوب	Sīlhob	29
طغيوب	Ṭeghīub	29
هطيوب	Hoṭīhub	29

Arabic	English Phonetic	Taylaq Number (appears in)
طوطب	Ṭoṭeb	29
سطيوب	Saṭīub	29
طوب	Toob	29
همطيوب	Hamṭīub	29
يصليصه	Yaşlīaşah	29
لينصص	Līnşuş	29
لعكمه	L'kemeh	29
نهس	Nahes	29
حسر عنه	Ḥeser'anuh	29
سفعهه	Safe'hah	29
فعر	Fa'er	29
بلسر	Belsar	29



Arabic	English Phonetic	Taylaq Number (appears in)
بطلبه	Baṭelbah	29
فربا	Farba	30
وني	Wanī	30
وها	Waha	30
هنه	Hanah	30
مارحمريایل	Marḥemeryaīl	30
منحیایل	Menḥyaīl	30
سملحیایل	Semelḥyaīl	30
عزریایل	ʿzryaīl	30
ودفیایل	Wedefyaīl	30
صوریایل	Ṣuryaīl	30
اسربایل	Aserbaīl	30

Arabic	English Phonetic	Taylaq Number (appears in)
هیایل	Hyaīl	30
سمیایل	Semyaīl	30
اسریا	Aserya	30
وطیر	Waṭīr	31
هبفه	Hebfah	31
هشمش	Hashmash	31
مهشمش	Maheshmash	31
اهي	Ahī	33
بریا	Berya	34
وصول	Waṣul	34
هیل	Hīl	34
فاصل	Faṣel	34

Arabic	English Phonetic	Taylaq Number (appears in)
بشمویل	Beshmuil	34
یشمخ	Yashmukh	35
شمخاشیوخ	Shmakhashyukh	35
شریوح	Sheryuh	35
شامخ	Shamekh	35
شخوخ	Shakhokh	35
بلحونواه	Bellhunwah	35
دهیون	Dahyun	35
ونرثون	Wanerthun	35
افرایر	Afrayer	35
وابروه	Wabruh	35
بهیط	Bahit	35

Arabic	English Phonetic	Taylaq Number (appears in)
شو	Shu	35
الغه	Alghah	35
هیطیه	Hiṭiah	35
حربا	Harba	35
براة	Barat	35
حریا	Herya	35
فهکفن	Fahkefen	35
ابریوش	Abryosh	35
عبد کلکوش	'bed Kalkush	35
ید یدا	Yed Yeda	35
رهط	Rahṭ	35
سنوت	Sanut	35

Arabic	English Phonetic	Taylaq Number (appears in)
بالغ	Balegh	35
سبوا	Saboa	35
سما	Sma	35
سكيا	Skīa	35
اسفكاhek	Asifkahek	36
هكاسفكاك	Hakasifkak	36
اسفكهاك	Asifkahak	36
استفهاكك	Astifhakak	36
عبدريم	'bedrīm	38
احاريم	Aḥrīm	38
سميليل	Smīlīl	38
كسهيايل	Kasihyaīl	38

Arabic	English Phonetic	Taylaq Number (appears in)
اتاروش	Atarush	38
هرهوش	Harhush	38
بن الهيم	Alham bin alhīm	39
الهام بكعكطر	BakḌkṭar	39
هير	Hīr	39
قظطكطعا	Qazṭakṭ'a	39
فريون	Frīon	40
بركيم	Barkīm	40
يدموه	Yadmoh	40
شمشط	Shamushṭ	40
كيلفیش	Kīlfīsh	40
سلمن	Selman	42

Arabic	English Phonetic	Taylaq Number (appears in)
کمش	Kamesh	42
رکیش	Rakīsh	42
عسملح	*smallah	42
ینفلوش	Yenfalush	42
عطلبوش	*līush	42
یفعلیوش	Yef'līush	42
عبلوش	*bloosh	42
شوش	Shoosh	42
هط	Hoṭ	42
مططرون	Moṭoṭrun	42
مطصعاش	Mṭṣ'ash	42
طفعلیوش	Tof'līosh	42

Arabic	English Phonetic	Taylaq Number (appears in)
شقاوش	Shaqoosh	42
اقش	Aqush	42, 63
کیلفیوش	Kīlfiush	42
کهמוש	Kahmosh	42
کشوکوش	Kashookush	42
هشاش	Hashash	42
کعشارش	K'sharsh	42
تبریاش	Tbryash	42
برکینم	Berkīnem	42
لومنوش	Lumenush	42
مطط	Moṭoṭ	42
طرفا	Ṭarfa	42

Arabic	English Phonetic	Taylaq Number (appears in)
ال حوش	Al Hosh	43
دملاخ	Damlakh	44
متعجلا	Mat'jala	44
صفيف	Şafif	44
صايف	Şayf	44
خاطوفة	Khaṭufuh	44
شعراش	Sh'rash	44
مدراش	Midrash	44
شوفيش	Shufish	44
حططينا	Hotoṭīna	44
نوش	Nush	44
كوش	Kush	44

Arabic	English Phonetic	Taylaq Number (appears in)
كر كيوش	Karkīush	44
لهواهه	Lehuahah	45
بماهيا	Bamahaya	45
بالوثا	Balutha	49
اولم	Aulem	50
لسمور	Lesmur	50
ميهليوه	Mīhlīuh	51
هيهليوه	Hīhlīuh	51
بروان	Berwan	52
اوليس	Owlīs	52
لس	Les	52
هحر	Heher	52

Arabic	English Phonetic	Taylaq Number (appears in)
عقصر	'fṣaṭar	53
فيورات	Fīurat	53
تغمارش	Teghmarish	57
نغمارش	Neghmarish	57
توش	Tush	57
نوش	Nush	57
تر	Tar	57
مر	Mar	57
لوش	Lush	57
نعماش	N'mash	57
صنا	Ṣona	57
برش	Barash	57

Arabic	English Phonetic	Taylaq Number (appears in)
قرش	Qarash	57
عزليط	'zliṭ	57
وفطيطليوش	Wafṭiṭlīush	57
مراهراش	Maraharash	57
دوموش	Dumush	57
شمليش	Shemlīsh	57
شني	Shenī	57
متي	Metī	57
فينقيوش	Fīnqīush	57
بنطيط	Bonṭiṭ	57
شهنا	Shahna	57
شمهمنا	Shemhemna	57

Arabic	English Phonetic	Taylaq Number (appears in)
اشوظ	Ashuẓ	57
شواظ	Shuaẓ	57
تاكل	Takel	57
ولا	Wala	57
تقيا	Taqya	57
يريا	Yarya	57
طمش	Ṭomish	57, 63
كمراطش	Kemraṭish	57
اراريش	Ararish	57
اررش	Araresh	57
قشرمن ريان	Qashermīn Ryan	58
سيد حث	Syedheth	58

Arabic	English Phonetic	Taylaq Number (appears in)
مليخا	Malikha	58
جبار هيا	Jibarhya	58
منطلينا	Monṭalīna	58
شمس	Shemes	58
شو شمس	Shushmes	58
شرهر	Sharhar	58
هينسة	Hīnsuh	58
ويهم	Wiheṁ	58
افرايم	Afrayim	58
طوبل	Tobil	58
فسطم	Fuṣṭum	58
سل	Sel	58

Arabic	English Phonetic	Taylaq Number (appears in)
شمشلا	Shimshela	58
صطييلا	Ṣuṭīṭīla	58
جردت	Jardat	58
هوئا	Hoṭha	58
شما	Shma	58
يحنأ	Yaḥna	58
سليع	Salī'	58
سرحيل	Sarḥīl	58
برطيل	Barṭīl	58
طهايل	Ṭhaīl	58
كسفيائل	Kisifyaīl	58
اعيئا	A'ītha	60

Arabic	English Phonetic	Taylaq Number (appears in)
عشلنش	'Ishelnesh	63
مهراقش	Meheraqish	63
عشقر	'shqar	63
سا	Sa	63
مهيلا	Mahīla	63
سمدع	Samd'	63
بخكمطع	Bakhkumṭ'	63
فلوايهم	Fluayhim	63
هزاييم	Hazaym	63
بلاطم	Bulaṭim	63
طولام	Ṭolam	63
رعام	R'am	63



Arabic	English Phonetic	Taylaq Number (appears in)
جهموت	Juhmut	63
جمفوت	Jumfut	63
لطا	Laṭa	63
سلدات	Sildat	63
طالوش	Ṭalush	63
افنش	Afnesh	63
شقيش	Shaqīsh	63
يلمع	Yalm'	63
شمايل	Shamayl	63
كامرون	Kamrun	63
ماعوج	Ma'uj	63
ديعوج	Dī'uj	63

Arabic	English Phonetic	Taylaq Number (appears in)
كنش	Kanesh	63
مطيش	Maṭīsh	63
بلقما	Balaqma	63
يلمع	Yalm'	63
شهاك	Shahak	63
معاتيش	M'atīsh	63
العطش	Al'ṭush	63
طططط	Toṭotoṭ	63
فادوش	Fadush	65
اقبل	Aqbal	65
صالح	Ṣalch	65
شراتهم	Shrathum	65

Arabic	English Phonetic	Taylaq Number (appears in)
العاد	Al'ad	65
علون	'lun	65
فلایش	Flaysh	65
عرمر	'rmar	66
طمطیال	Ṭomṭayal	66
سفر	Sefer	66
سیاد	Sayad	66
همدان	Hamdan	66
هوان	Huan	66
فطیرش	Fuṭīrīsh	66
هیوش	Hīush	66
اش	Ash	66

Arabic	English Phonetic	Taylaq Number (appears in)
صیهوش	Ṣīhush	66
اهوش	Alūsh	66
مهش	Mahesh	66
سلسایل	Selsaīl	66
عبدایل	'bedaīl	66
توایل	Tuaīl	66
ومایل	Wamaīl	66
مبتحایل	Mabteḥaīl	66
هسلسیع	Haselsī'	72
سلسلسیم	Selselsīm	72
علعلعلح	'l'l'lḥa	72
فطا	Faṭa	72

Arabic	English Phonetic	Taylaq Number (appears in)
طا طيا	Ṭaṭya	72
طيا	Tya	72
حمعكسه	Ham'ksah	72
هعكمه	H'kamah	72
اكتيك	Akeltik	72
بقليس	Baqlis	72
سقليطيع	Suqlīṭi'	72
لطيع	Loṭīḍ	72
احبويا	Aḥboyā	72
هاريش	Harīsh	72
دامس	Damis	72
لهيث	Lahīth	72

Arabic	English Phonetic	Taylaq Number (appears in)
مهمهوش	Mahmahush	72
بدهش	Badhesh	72
يدهيش	Yedhīsh	72
كليكيكوش	Kalīkīkush	72
ملاك	Malak	72
كيخ	Kīkh	72
ايهادة	Ayhadah	+
هيهادة	Hīhadah	+
تنهاشة	Tenhashat	+
هوائية	Hawa'yat	+
بقرشفة	Beqershafat	+
كرشعة	Karshḍat	+

Arabic	English Phonetic	Taylaq Number (appears in)
شفاهة	Shefahat	+
وماية	Wamayah	+
تفهضة	Tafhaḍah	+
جر حيرة	Jerḥīrah	+
جرهه	Jerhah	+
احم	Aḥum	+
عصفر	'sfer	+
كلح	Kalah	+

## QUICK LIST OF INGREDIENTS

Ingredient Name (Arabic)	Ingredient Name (English)	Appears In Taylaq
ماشه	A Purgative	49
جوار خالص	Abundant Spring Water	62
العقاقية	Acacia	52
الفصفصا	Alfalfa	23
غالبت	Algerian Ivy	15
صبر	Aloe Vera	31, 66
عود	Aloewood	12
شقايق النعمان	Anemone	27
درونج	Arnica	20, 52
حلتيت	Asafetida	7, 8, 39, 47, 51

Ingredient Name (Arabic)	Ingredient Name (English)	Appears In Taylaq
عروق الانجرن	Asafetida Root	11
الغار	Bay Leaves	19
الكاد	Betal Nut Palm	60
مرارة حية سودا	Bile of Black Snake	2, 25
مرارة البقرة	Bile of a Cow	7, 8, 22, 63
مرارة الكركي	Bile of a Crane	34, 62
مرارة غراب	Bile of a Crow	4, 6, 34
مرارة الضفدع	Bile of a Frog	57
مرارة تيس	Bile of a Male Goat	34
مرارة سبع	Bile of a Predatory Animal	57
مرارة الكبش	Bile of a Ram	9
مرارة حراة	Bile of a Small Viper	16, 28

Ingredient Name (Arabic)	Ingredient Name (English)	Appears In Taylaq
مرارة شبوط	Bile of a Turbot	22
مرارة ذيب	Bile of a Wolf	5, 62, 69
شينوز / شونيز	Black Onion Seed	15, 68
زبد الجمل	Camel Milk Butter	6, 13
نبات القصب	Cane Plant	61
عروق القصب	Cane Root	11, 13, 37, 65
شحم سنور	Cat Fat	26
الهندبا	Chicory	36
اصفر سليم	It was used in (36) to describe Chicory but in the rest of manuscript it is another name for Coral	36, 44, 51, 57
الروند الصيني	Chinese Rhubarb	1

Ingredient Name (Arabic)	Ingredient Name (English)	Appears In Taylaq
حزبق	Christmas Rose (Black Hellebore)	20, 42
سليحة	Cinnamon	65
دهن كادير	Cloudy Salve	29, 67, 71
قرنفل	Cloves	15
شونس	Corncockle	43
قسط	Costus Root	26
سمن البقر	Cow Tallow	19, 39, 50
ماء دينادي	Croton	60
ماء بيته تحت البحر	Deep Sea Water	59
عود يعروح	Delicate Wood	16
ماء الصافي	Distilled Water	33

Ingredient Name (Arabic)	Ingredient Name (English)	Appears In Taylaq
شيان	Dragon Blood	33
كزبورة اليابسة	Dried Cilantro	21
سداب يابس	Dried Rue	54, 64
بقل	Endives	54
فربيون	Euphorbia	4, 7, 8, 14, 45, 71
شحم حية سودا	Fat of a Black Snake	35
شحم حمار وحش	Fat of a Wild Donkey	70
الكرنزون / (لوبان) لبان	Frankincense	31, 32, 33
دماغ الضفدع	Frog Brain	61
غلبله / عروق القنه	Galbanum	13, 37
قروم بستاني	Garden Vines	26

Ingredient Name (Arabic)	Ingredient Name (English)	Appears In Taylaq
كندس	Gentian (Soarwort)	9, 49, 31, 53, 56
زنجبيل	Ginger	54
نبید	Grape Wine	55
ماء قضيب الربتون	Green Alfalfa Juice	27
زيت انفاق	Green Olive Oil	3, 41
دهن الحنا	Henna Ointment	38
ماء حنا	Henna Water	13, 30
ظفر التيس	Hooves of a Male Goat	7
عود الطيب	Indian Aloewood	4
ما اوصل السلق	Juice of Swiss Chard	9, 49
دهن الرند	Laurel Ointment	18

Ingredient Name (Arabic)	Ingredient Name (English)	Appears In Taylaq
الا ستدوش	Lavender	27
(ما) الكراث	Leek (juice)	14, 15, 39
ترنجان	Lemon Balm	42
كشوشا	Lesser Dodder	29
(عروق) سوس	Licorice (root)	64, 65
دار فلفل	Long Pepper	54
روند	Long Rhubarb	4
الزروند الطويل	Smearwort	15
الروند الطويل	Long Rhubarb	33
عروق يبروح	Mandrake Root	26, 37, 61
قرم	Mangrove Tree	4, 70
مزرنجوش	Marjoram	29

Ingredient Name (Arabic)	Ingredient Name (English)	Appears In Taylaq
المصطقي / المصقا	Mastic	32, 43
علق رومي	Mastic Resin	46
لبن حمارة سودا	Milk (Yoghurt) of a Black She Donkey	4
عود الرطب	Moist Aloe	15
ما موميا	Mummy Water	53
مسك	Musk	12
(مر) معرة	Myrrh	31
ريحان	Myrtle	66
وشق	North African Giant Fennel	15
كندر	Olibanum	4, 12
افيون	Opium	3, 4, 14, 15, 45, 53, 71

Ingredient Name (Arabic)	Ingredient Name (English)	Appears In Taylaq
بينق / (جوش) جوشير	Opopanax	7, 8, 10, 18, 48
زبيب الجبل	Palmated Larksur	20
عافر قرحا	Pellitory	1, 15, 41
لفل	Pepper	54
غاليه	Perfume	16
الما ميران	Pilewort	30
اللقاح	Pollen of a Male Tree	61
انفحة ارنب	Rabbit Rennet	17, 22
دهن ورد	Rose Ointment	26
ماء ورد	Rose Water	15, 16
(فيجن) فيجل	Rue	12, 49
عصاره الشداب	Rue Extract	48



Ingredient Name (Arabic)	Ingredient Name (English)	Appears In Taylaq
ما السداب	Rue Liquid Extract	10
عروق (القرطم) العصفور	Safflower Root	30, 35
جد / زعفران	Saffron	7, 8, 15, 16, 45,
سكبنج	Sagapenum	14, 45
محمودة	Scammony	8
زبد البحر	Sea Sponge	15, 37
(جلجلان) سمسم	Sesame	15, 55
سمن الغنم	Sheep Tallow	61
خلتجان	Silver Dross	15
هربا	Sour Wine	67
ما النشاء	Starchy Water	54
المية	Storax	56

Ingredient Name (Arabic)	Ingredient Name (English)	Appears In Taylaq
سكر	Sugar	45
حرملة حوار / (بزر) حرملة	Syrian Rue (Seed)	3, 19, 25, 47, 69
قطران شامي	Syrian Tar	70
غم غرند	Syrian tragacanth	21
اصل الطرفا	Tamarisk Root	43
حطب الطرفا	Tamarisk Wood	54
مخ الاكارع	Tibia Marrow	50
اطراف الشجر	Tips of Trees	57
طلا	Unfermented Grape Juice	55
بول ثور اسود	Urine of a Black Bull	2
بول صبي	Urine of a Boy	2
بول ثور	Urine of a Bull	5, 25

Ingredient Name (Arabic)	Ingredient Name (English)	Appears In Taylaq
بول تيس	Urine of a Male Goat	22
بول ثور فحل	Urine of a Siring Bull	34
ورق الجوز	Walnut Leaves	66
ورس	Warrus	8
ماء من تحت قنطره	Water Running Under a Bridge	59
حزبق ابيض	White Hellebore	54
بهم ابيض	White Lead Ore	52
نפט ابيض	White Naphtha	62
شقايق الورد	Windflower	27
صعتر / صعتر	Za'atar	64, 72
ماء الزمزم	Zamzam Water	32
زرنباد	Zedoary	20, 24, 52